

The Brooklyn Jewish Center Review

FRANZ WERFEL'S
THE ETERNAL ROAD

KADISH

TOSCANINI CONDUCTS THE
PALESTINE SYMPHONY
ORCHESTRA

SURVEY OF THE WORLD'S
MAGAZINES

JEWISH EVENTS IN REVIEW

JANUARY

1937

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BROOKLYN JEWISH CENTER REVIEW

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THE ETERNAL ROAD—A SUB-LIME SPECTACLE

THE production "The Eternal Road", produced by the theatre's greatest director, Max Reinhardt, at the Manhattan Opera House, has surpassed all expectations. The unanimous verdict of the reviewers in the New York press is that never, in all the history of the American stage, has such a spectacle been seen. The happy combination of Franz Werfel, who wrote the text of the play, of Kurt Weil, who wrote the music, and of Reinhardt who directed it, should in itself be a guarantee of the excellence of the production. The spectator is made to live the life of Israel's heroes, prophets and martyrs. He is made to experience some of the glory that permeated the life of the Jew in ages past. And he is made to understand something of the miraculous in the Jew that makes him march on on the road to eternity with a message and an ideal that are eternal.

No Jew dare miss this glorious spectacle, which from the artistic, the dramatic, the aesthetic, as well as from the Jewish standpoint, will rank as one of the great milestones in the history of dramatic art.

HEBREW IN THE PUBLIC HIGH SCHOOLS

THE Hebrew language is today taught as a cultural subject in a number of the city's public High Schools. The writer recalls with gratitude the small band of loyal Jews through whose efforts this was made possible. In the High Schools where Hebrew is taught, hundreds of boys and girls are acquiring a knowledge and an appreciation of that tongue which they missed in their earlier years. But this course does more than that. It wins a new respect for Hebrew from all the students of the school, who note that Hebrew is regarded by the leaders of our educational system on a par with French, Italian, German and English, and as a language to be studied and mastered by the modern cultured man or woman.

There is a likelihood that the subject may be introduced in a number of additional High Schools if—and there is the rub—*there will be a demand for it*. These schools require a minimum of seventy pupils before they will introduce the course.

It is essential for pupils attending the 8B classes in the elementary school and Junior High School to specify that they want to take Hebrew as one of their foreign languages. Pupils in the regular High Schools may also elect Hebrew, and thus show their preference. Parents should speak to their children of the importance of such selection. The Jewish Education Association of New York, which deserves a great deal of credit, for the success and spread of this new educational effort, is at the service of all pupils and all parents who seek further information about this important matter.

It is to be hoped that the Jews of our Borough will be fully alive to this great opportunity that is theirs, to make Hebrew a living, vital force in the culture of our children.

THE MEMBERSHIP CAMPAIGN ACHIEVES SUCCESS

MORE than two hundred new members have been enrolled in our Center family in the short interval of time to which the recent Membership Campaign was limited. It is true, the 500 mark, originally set, was not reached. It must, however, be admitted that that was too high a goal to be achieved in so brief a period. To have succeeded would have been almost a miracle. We may congratulate ourselves that almost half of that quota was reached. The greatest credit is due not only to Judge Emanuel Greenberg, who led the campaign, and his devoted committee, but also to every member, every man and woman who participated in this glorious effort; to every one who proposed even one new member.

Even though the campaign officially is closed, let us not be content with what we accomplished, worthy and

great as that accomplishment is. Let us endeavor to enlist new recruits all the time until the goal, originally set, shall be achieved.

CONGRATULATIONS! A JEWISH CONGREGATION BURNS ITS MORTGAGE

BROOKLYN JEWRY is to be congratulated. At last, this borough can point with pride to one congregation that has so far advanced in the conception of its duty to the Synagogue that it actually burned its mortgage, and thus stands free and clear of all debt.

On Sunday evening, January 24th, Congregation Shaare Torah of Bedford Avenue, near Church, at a banquet which will be held in our own Center, will publicly celebrate this great event. An impressive ceremony will be enacted by the Rabbi and lay leaders of that congregation, who will put to the flames the mortgage which for a long time hung over the synagogue.

We congratulate our sister congregation, Shaare Torah, its spiritual leader, Rabbi Joseph Miller, and all the officers and members of that congregation. We say to them: *Ve-yasher Kochachem!* You have set a noble example to all Jews of our city. We hope and pray that in our own lifetime we may witness such an event in our own Brooklyn Jewish Center, and that all Jews of this borough, affiliated with synagogue work may be privileged to see with their own eyes such an event in the life of their own congregations.

—Israel H. Levinthal

THE METROPOLITAN CONCERT

IN its endeavor to eliminate the annual Bazaar, the Center will conduct its first Concert at the Metropolitan Opera House, March 14th. It is an ambitious task, but we are confident that with the loyal support of the membership the event will be a huge success.

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Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1. per year.

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TOSCANINI CONDUCTS THE PALESTINE SYMPHONY ORCHESTRA

(REPORT BY R. Da C. IN "THE PALESTINE REVIEW")

THE same programme on three consecutive days—at the final rehearsal, the opening concert and the workers' concert—a three days' experience of such intensity as few, if any, of the participators have ever before experienced. The most soaring superlative of praise is but a weak, faint-winged medium to describe such a feast. And if the enthusiasm expressed in the following words appears to be exaggerated, let it be borne in mind that not even the wildest adulation can do justice to the gift which Toscanini and Huberman have bestowed to-day on Palestine, music in general, and the happy audiences.

The final rehearsal was on Friday morning. Tickets had been distributed to musicians and to artists in order to test the acoustic properties of the new hall in Tel Aviv when filled. Needless to say, no sooner was this known than the body of the Tel Aviv artists swelled overnight to the goodly number of over 2,000. Anyone who had as much as looked on a canvas from afar styled himself a painter; and anyone who could read two notes dubbed himself a musician—anything to justify admittance! The hall was filled to the last seat.

Toscanini conducted. Everybody in the hall—the real "musicians," the laymen, the critics, the British soldiers, and the members of the Fire Brigade—all were caught by the baton of the white-haired wizard on the platform; the magic spread through the orchestra down to the masses, calling up a silent ecstasy while the playing went on, and a wild storm of rejoicing in the pauses and at the end.

The effect was the same on the following day at the opening concert—enhanced by the presence of the public who attended in real metropolitan state. Still greater was the effect on the next day at the concert for the Tel Aviv workers, when a greater ease and lack of constraint on the part of Toscanini and the orchestra was reflected in the greater freedom of the audience.

What is the secret of this overpowering effect? Certainly all kinds of factors, working quite independently of each other, combined here in a most

happy and unique manner. The first, is Toscanini's genius. Many among the audience had already heard him in Europe or America, but experienced anew the magic of this sexagenarian in Tel Aviv. The second symphony of Brahms, the "Unfinished Symphony," the Scherzo from the "Midsummer Night's Dream," the "Oberon" overture—all these rose up clad in a new splendour under the fashioning hand of a creator—revealing their innermost depths of beauty. Toscanini has no "interpretation." He does nothing but show what the composer meant. He

starts out from the architectural construction of the composition, following every line and tracing out the whole; his forte is a real forte, his piano a real piano; the crescendos are not whipped up artificially, but are logically evolved out of the proportions of the whole construction and are, for this very reason, of such overwhelming force.

He clears the Brahms of all the cobwebs, all the false mysticism which has encumbered it, and there emerges something which is clear as southern sunshine. He lets the Schubert sing

(Continued on Page 23)

THE NEW TESTAMENT'S DEBT TO THE OLD

By THE REV. RUSSELL J. CLINCHY

(Pastor of Mt. Pleasant Congregational Church, Washington)

AS a Christian minister, I want to point out the way in which Christians make references, unintentionally, to the superiority of the New Testament over the Old.

People fall into the common error of believing that the Old Testament represents a religion of stern and unrelenting justice based upon literal interpretations of law, while the New Testament exemplifies a religion of love and mercy.

It is a common Christian failing and is based upon the general heritage given to all Christians that such must be the case because Christianity arose out of the historical events of the New Testament and the remembrance that Jesus of Nazareth emphasized the necessity of mercy as well as justice.

It is not good for the Christian to continue to believe such a premise. It is true that Jesus gave great emphasis to an appreciation of love and understanding and mercy, but it must be remembered that every quotation He used He took from the Old Testament. He said we should love our neighbors as ourselves, and He quoted that from Leviticus; that God desires mercy and not sacrifice—a quotation from Hosea; and when He wanted to describe His whole mission and purpose in life He quoted from Isaiah in that famous passage beginning, "The spirit of the Lord is upon me . . ."

It is just as important to remember the spiritual content of the Old Testament. In no other literature do we find a more moving expression of a father's love than in the words of King David over the death of his son who had rebelled against him—"O Absalom, my son, would to God I had died for thee!"

There is presentation of the love of men for each other who were destined to be enemies, as in the friendship of David and Jonathan. There is no story in all the world which better expresses the warmth and tenderness of family loyalty than that in the Old Testament story of Ruth and Naomi as, from the Jewish heritage of family devotion, Ruth says to her mother-in-law, "Whithersoever thou goest, I will go."

It is well to remember also that while the Hebrew prophets were concerned with justice, they were concerned also with mercy. It is Isaiah who wrote, "Come now and let us reason together, saith the Lord; for though your sins be as scarlet, they shall be white as snow."

Let us remember that the source of all the sympathy and understanding which characterizes the spirit of Jesus of Nazareth was in the Old Testament in which He was reared, and whose immortal words were on His lips as He died upon the cross.

—*Brooklyn Daily Eagle*

THE ETERNAL ROAD

SUMMARY OF THE BEGINNING AND CONCLUSION OF THE GREAT SPECTACLE

By FRANZ WERFEL

A part of a congregation, all old men, is assembled in a Synagogue. Clad in their white shrouds they crouch on low stools or on the floor in front of the Almemor. They have finished the liturgical mourning for the destruction of the Temple; stumps of candles stand before them. Through two narrow portals, right and left, enter in crowds the other persecuted and driven Jews. Most of them are bowed under the load of their sacks. The women and little children disappear into the women's balcony, separated by a balustrade from the main synagogue. The President of the Congregation seeks to establish order.

THE PRESIDENT (in a sharp whisper)
No noise! Can you not step softly?
Black is the night in Israel.

THE ADVERSARY (whose voice has an habitual jeer)
Who has ever heard of its being daylight in Israel?

THE PRESIDENT
Go on! Go on! Let the women go to their places! See to it that the children are silent.

A scene from "The Eternal Road"

THE TIMID SOUL

Have you appointed watchmen to warn us of the coming of the mob or of the king's soldiers who will slay us?

THE ADVERSARY

If the mob kills us anyhow, how will it have profited us that the watchmen warned us in advance?

THE PRESIDENT (to the two doorkeepers at the right and left)

Are we all here? Then lock the doors!

ONE OF THE DOORKEEPERS

We cannot lock the doors yet. Our Rabbi has gone to intercede for us and is not yet here.

THE PRESIDENT

The Rabbi bade us not to wait.

THE TIMID SOUL

Our Rabbi has gone to intercede with the king. We may yet be saved.

VOICES

Our God, blessed be He, is a merciful God. . . . Our congregation has been in this town for centuries. Why should they kill us or drive us out? The king will forbid our enemies to rouse the rabble against us.

THE ADVERSARY

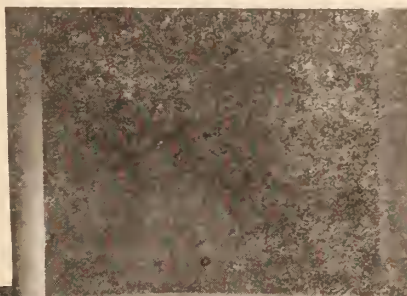
This people never acquires any sense. . . . From age to age it is smitten and yet always befools itself again with the hope of redemption. Look at me! I am providing redemption for Israel, for I have neither wife nor children.

THE PIOUS MAN (rising from a group of others who have all drawn their praying shawls over their heads)

It is the price of our apostasy that we are paying. Do not wail nor listen to the words of the ignorant. There is no time to be lost . . . the night has scarcely begun. We must pray; we must storm the throne of the Eternal and shake the heart of the All-Merciful. . . . Draw the curtain aside from the scroll of our holy Law that our eyes behold it and it alone.

The curtain is drawn aside and the Torah-scroll exposed to view.

Consider not life; consider not death.



Gather all your strength of supplication and force the Messiah to come down to us. . . .

THE ADVERSARY

The Messiah whom you people would acknowledge will hardly care to appear.

THE PRESIDENT

Are we all assembled? Are there yet those who approach in the dark?

He gives the doorkeepers the signal to shoot the latches. At that moment both doors are rudely thrust open from without. Framed in the left doorway appears the Estranged One with his Thirteen-Year-Old Son and remains standing there hesitantly. By the Right enters in a state of excitement the Rich Man, followed by his serving-men who are bent double under their loads.

THE RICH MAN (to his serving-men) Clear a space! (*His hand clutches his heart.*) Five houses I leave behind me in this town. Can I take along my five houses?

THE ADVERSARY

That is a very just question. It comes from the heart. I like that question. But you should have asked it before you bought your five houses.

THE PRESIDENT

We have not often seen you here. . . .

THE RICH MAN

Did I not give money whenever I was asked? I am assuredly no renegade. But I no longer belonged with these outcasts. I am a respected man among those others, too, and like them and their equal in every way. The king himself has addressed me on more than one occasion and has bidden me to his very table.

THE ADVERSARY

Woe to us both! You lose your cosy houses and I lose my cosy envy. . . . What are we to do now?

THE RICH MAN

Why can we not be like those others? . . . Push a few benches together. Give me my bedtime draught!

THE PRESIDENT (sternly)

We are fasting and praying here tonight!

A group has meanwhile gathered about the Estranged One and his Son.

VOICES

A stranger . . . an outsider. . . .

THE PRESIDENT

What do you seek here?

THE ESTRANGED ONE

Long, long ago I had forgotten this community into which I was born. I had forgotten when I was a boy like

my son here. For I had become wholly at one with the people of this land. I was wholly contented so and did not wish to be reminded of you and of the past—and of the dark. I shall be honest with you! I would not have come back, had not the people recognized me by my face. Now we must seek protection in this forgotten house — my son and I. . . .

A wave of strong emotion passes through the congregation.

THE ADVERSARY

Make yourself at home in the good old hole of a prison. Escape? It simply doesn't exist! Your very face may be tailor-made in the world's latest fashion. The hour comes when—back you go! So come on, come in! Don't pretend to be such a complete stranger!

VOICES

His very father, peace be upon him, would show him the door. . . . Why should we be troubled with renegades? Let them go to those whom they sought out. . . .

The Estranged One makes a motion as though to go.

A WOMAN'S VOICE

Take him in for the sake of his pious parents. . . .

THE PIOUS MAN

No soul is to be cast out from Israel!

THE PRESIDENT

Stay!

He leads the Estranged One and his Son to the last row of the congregation, where they sit down.

THE TIMID SOUL

Oh! Do you not hear? The howling of the mob . . . the distant drums of the soldiers?

WOMEN'S VOICES

What keeps our Rabbi? Has anything happened to him? Has he been hurt? *At this moment there is heard a brief threefold knocking at one of the barred windows. The people rise excitedly in their seats.*

THE PRESIDENT

It is the sign. At last. Our Rabbi . . . *A latch is shot back. The Rabbi enters followed by two Elders. The men of the congregation surround him and storm him with their questions so that he makes his way very slowly to the Almemor.*

THE QUESTIONERS

Did the king receive you? . . . What did you succeed in doing? . . . Are we to be driven out of the country? . . . May we return to our homes? . . . Has there been any more looting? . . . Do those in power really desire our de-

struction? . . . Woe, you are silent, Rabbi. . . . Does that mean death? Death? No, no! . . . Woe! But why are you silent?

The Rabbi, having reached the Almemor, takes his head in both his hands and in utter silence bends his face over one of the pulpit-desks.

THE PIOUS MAN

Be silent! Ask no more! Behold, softly he communes with the Eternal. . . . Do not disturb him!

THE CONGREGATION

Perhaps he is communing with the Eternal. . . .

THE ADVERSARY

It's possible. . . . What is quite certain is that he knows no way out.

The voices of the congregation sink to a moaning murmur.

THE ESTRANGED ONE'S SON

Father! I feel a great dread. . . . Why are we persecuted? Why did you never speak to me of these things? Why did I know nothing at all?

THE ESTRANGED ONE

I wanted to spare you this heaviest of burdens, my child. Now you must bear it all the same. . . .

THE PIOUS MAN

He stirs . . . the Rabbi . . . the Eternal is no longer with him. . . .

(With several of his fellows he reverently approaches the Rabbi on the Almemor.)

Forgive us, our Rabbi! This congregation in Israel is assembled, men, women and children. We have put on our shrouds; we have castigated us. Devout souls here desire passionately to watch through the night and not to ask concerning their fate till sunrise. Look you, there are those among us who are strong and valiant in supplication.

They may be able to move, to stir, nay to bend the Almighty, blessed be He, to have compassion. Will you not decide upon the order of the prayers? This night is long.

THE RABBI (raises his head)

This night is long. And the smoky morning will be late, seeing it is autumn. . . . What would you? Pray to be spared? Move, stir, bend the Eternal, the Unchangeable — to change? Not so! Not so! It is for us to remember. . . .

THE PIOUS MAN

Remember? What do you mean by that word?

THE RABBI

Bring me the scroll of the holy Law!

THE ADVERSARY

Memory and Law . . . The feeblest beast has claws and teeth for self-de-

(Continued on Page 21)

K A D I S H

By ROSE PRIESTER

(This sketch was written by a lady, now living in the United States, who actually experienced the incidents described in it.—Editor)

Time: 1918-1919

Place: Fiume

Scene I—In the department store where I was manager.

Scene II—In the Jewish Synagogue.

Scene III—On the street.

Were I to illustrate this story with photographs, I could convey some idea of how tense and colorful Fiume looked after "the peace broke out"—a bitter and sarcastic labeling by those who lost the War.

The position I held in a department store, people living under normal conditions in this country could not understand. Besides being an omnipotent manager, I was a kind information bureau personified. I came in contact with every class, from the ordinary citizen to the mayor and governor of the city in time of peace, and to the military commandant when the city became a War Territory. I had ample opportunity to make interesting studies.

When the first regiments of the Allied Forces marched into Fiume as a result of the Treaties of Versailles, the inhabitants sincerely rejoiced, because they expected that many vitally important questions would be settled for them.

The first regiments were Italians, the second French, and soon the English and the Americans followed. The Americans, especially, aroused real joy. Our expectations of the United States of America were more than it is possible to portray. It was willingly forgotten that not long ago we had considered them our enemies. The situation of the City and Harbor had become so precarious that we looked to the United States alone for salvation.

Consequently, the Americans were received with the utmost hospitality. They, in turn, were very kind to the population in every respect. However, it is another story that these Allied regiments could really not do for Fiume what was expected of them: solve political and economic problems and draw certain demarcational lines to suit the taste and longings of the civilians. These were beyond their power and ability.

Having no more to do than make the residents of Fiume feel safe, they had plenty of leisure. The discipline of the Allied Forces at that time was somewhat looser than we had been used to under the Central Powers. Thus it happened that soldiers and officers practically invaded the establishment where I was manager. It was a new experience for us to have someone in a store just looking around, trying to pass the time away.

The Europeans, who were accustomed to more leisure than the matter-of-fact Americans, could not understand how one could make a store a center of recreation and relaxation. In Central Europe people visited a store for the sole purpose of buying. For amusement they had institutions of a different nature. They had coffee houses, for instance, where they might play cards, chess or billiards, or read newspapers of every denomination and nationality, and all this to the accompaniment of music.

In these coffee houses people could discuss politics to their heart's content. Citizens could review theatres and their actresses; talk about concerts, books and their authors; they could thresh out economic problems, and sip their "melange", their "Kaputziner," or "framboise." The reigning subjects just then were politics, diplomacy and war. (Many a European directed world welfare efficiently at a coffee house table, while at the same time playing games and listening to music.)

I became closely acquainted with a sergeant. The conversation between the Americans and myself was "picturesque." While we tried to talk a great deal, more was left unsaid.

I had a pocket dictionary which helped very little, because when I finally found what I wished to say the Americans wanted to know something else. I had never encountered such a group of jolly and inquisitive men. They would fire questions with the rapidity of a machine gun. However, we learned to understand each other and became friendly. For general information and advice I was sought by many of them.

One Saturday forenoon the sergeant told me he wanted to go to the temple. I appraised him with consternation.

I had no idea that he was a Jew. I attempted to give him careful directions but my vocabulary was limited and he could not understand me. Then I remembered his Captain, a young fellow with whom I had, on several occasions, spoken in German. I asked him: "where is Captain Sturges?" I thought the Captain could interpret my directions to him.

The sergeant's answer was clear to me without the aid of the dictionary, because he ejaculated with a sneer: "That rat!" (Ratte in German.)

What brought forth this comment was explained later on. It seems that the sergeant had asked for a two hours' leave the night before and Captain Sturges, for reasons of his own, had refused. Hence, the sergeant's: "that rat!"

Under the circumstances I, myself, escorted the sergeant to the synagogue. It was much easier than trying to explain.

On the way to the temple he told me that it was the anniversary of the death of his father and mother, who had been killed in the dreadful 1906 pogrom in Kishenev, Russia. As he was dying from his terrible wounds his father had requested his son to say *kadish* for him and the already dead mother. After the massacre he emigrated to America and lost all contact with his sister, who had survived the pogrom with him. He had dreamed of finding her again, but feared his hope was in vain.

My companion complained that because *the rat* had not permitted him to go to the temple the previous night that had been the first time that he had failed his father since the Cossacks had slaughtered him.

On the way to the synagogue I was surprised to meet an old acquaintance, an ex-soldier. Although the War was over this man wore the uniform of one of the Hungarian regiments. His family had believed him missing, because they had not heard from him for more than two years. The last message they had received was an official notice that he had been captured in Russia.

I was extremely glad to see my friend. He had arrived only an hour

(Continued on Page 20)

Survey of the World's Magazines

Revealing the Contemporary
Jewish Scene

Selections of Fact and Comment
from Leading Publications

TABULATING THE POSITION OF THE JEWS IN EUROPE

By *Herbert J. Seligman*
in "The New Republic"

GERMANY

General population: 66,044,161
Jewish population: 400,000

Jews are discriminated against by a body of laws which specifically names them. Jews are held to be not part of the "German community" and therefore have neither civil nor political rights. Boycott and exclusion of Jews from education and professions, arts, and increasingly from every employment in commerce and industry, is part of the official government program. It is the expressed intention of the government to extirpate 400,000 Jews remaining in Germany and the laws, their judicial interpretation and execution, as well as extra-legal activity, are directed to this end.

Half of the 400,000 remaining are workless, without any possibility of obtaining jobs. One in five of the entire group is estimated to be on relief. Increasing exclusion and boycott can only rapidly worsen the catastrophic condition.

AUSTRIA

General population: 6,759,062
Jewish population: 190,000

The phrase "gum-shoe" or "rubber-soled" anti-Semitism has been coined in Vienna to describe the quiet and outwardly polite exclusion of Jews from government and from semi-official employment. This exclusion applies to the professions as well as to commerce and industry.

Approximately 175,000 of the 190,000 Jews in Austria are concentrated in Vienna, where poverty is intense among professional and former middle-class as well as among working people.

BELGIUM

General population: 8,092,004
Jewish population: 63,000

Jews enjoy full equality.

Reixist movement, like all fascism, has strong anti-Semitic tendencies.

BULGARIA

General population: 6,090,215
Jewish population: 47,000

No official persecution against Jews in Bulgaria, although the government intervenes in Jewish community affairs, controlling Jewish schools and community budgets.

Strong anti-Semitic movement. Educational opportunities limited.

CZECHOSLOVAKIA

General population: 14,729,536
Jewish population: 380,000

Jews enjoy full freedom. No racial prejudices in government circles. Anti-Semitic propaganda checked by law.

Anti-Semitic movements affect earning power of Jews, especially desperately impoverished groups in Sub-Carpathia.

DENMARK

General population: 3,550,656
Jewish population: 7,100

Jews enjoy full equality.

ESTONIA

General population: 1,126,383
Jewish population: 4,500

No official discrimination. Jews still retain officially their cultural autonomy.

FINLAND

General population: 3,667,067
Jewish population: 1,750

Jews enjoy full equality. Anti-Semitic propaganda punishable by law.

FRANCE

General population: 41,834,923
Jewish population: 230,000

Jews enjoy full freedom and equality.

The fascist movement under Colonel de la Rocque has for the moment been decisively checked by the coalition supporting Premier Blum. Thousands of German refugees in France constitute a serious problem.

GREAT BRITAIN

General population: 46,178,884
Jewish population: 340,000

Jews enjoy full freedom and equality.

A fascist movement under Oswald Mosley directed against Jews is meeting strong opposition from labor and from all liberal forces in the nation.

GREECE

General population: 6,204,684
Jewish population: 98,000

Jews not officially discriminated against.

In recent years Jews have been made a political football, and have been beaten physically. Anti-Semitism is an issue, though the Jews are strongly defended by public men and sections of the press.

HOLLAND

General population: 8,392,102
Jewish population: 115,000

Jews enjoy full freedom and equality. Propaganda of race hatred prohibited and punishable by the law.

Because of the proximity of Germany, the refugee problem is urgent. There is a well defined anti-Semitic movement in Holland.

HUNGARY

General population: 8,688,349
Jewish population: 440,000

The government does not interfere with anti-Semitic activities. Officially Jews are not persecuted.

Anti-Semitism is strong. There is a definite *numerus clausus* in the universities.

ITALY

General population: 41,176,671
Jewish population: 52,000

No discrimination against Jews.

Anti-Semitic utterances have become more frequent since the ties with Germany have been closer.

JUGOSLAVIA

General population: 13,934,038
Jewish population: 70,000

Nazi centers of anti-Jewish propagan-
da closed by the police.

Strong anti-Semitism exists.

LATVIA

General population: 1,900,045
Jewish population: 97,000

Jews are excluded from the legal pro-
fessions, although not by law.

Anti-Semitism is strong in both Lat-
via and Lithuania. In both countries
there is extreme poverty among the
Jews.

LITHUANIA

General population: 2,340,038
Jewish population: 177,500

All Jewish teachers' seminaries are to
be closed. Jews are excluded from the
professions. No official restrictions.

NORWAY

General population: 2,814,194
Jewish population: 1,400

Jews enjoy full freedom and equality.

POLAND

General population: 31,927,773
Jewish population: 3,150,000

Increasing establishment of govern-
ment sales monopolies—*c.g.*, matches,
salt, chemicals, buses—in which Jews
receive no employment; restriction of
schechita, or kosher slaughtering, there-
by depriving many Jews of this em-
ployment; sanitary regulations govern-
ing operation of bakeries, groceries and
food stores enforced stringently against
Jews; exclusion from schools and a
rigid *numerus clausus* at universities.

Masses of Jews impoverished. Over
a million are literally starving, two
million others desperately struggling
against overwhelming odds to sustain
life. Boycott in some communities a-
mounts almost to "hunger blockade,"
preventing even purchase of necessary
food. The widespread economic war
against Jews breaks out in sporadic
acts of violence, even murder, in many
localities.

PORTUGAL

General population: 6,825,883
Jewish population: 2,600

No discrimination.

RUMANIA

General population: 18,025,037
Jewish population: 1,050,000

The *numerus clausus* approximating
the *numerus nullus* in Rumanian uni-
versities. Government-controlled ra-
dio station, Radion, permits anti-Jew-
ish broadcasts.

Extreme poverty throughout north-
ern Rumania, especially Bessarabia.

Universal boycott accompanied by spo-
radic acts of violence is intensifying
desperate condition of Jews through-
out the land.

SWEDEN

General population: 6,141,571
Jewish population: 7,200

Jews enjoy freedom and equality.

SWITZERLAND

General population: 4,066,400
Jewish population: 17,600

Jews enjoy freedom and equality.

A well marked anti-Semitic move-
ment has not gained power.

THE ARABICIZED JEWS in IRAQ

By Ruth Morse in
"Opportunity"

ONE becomes so accustomed to
thinking of Palestine as the
white hope of the Jews of Ger-
many and Eastern Europe, that it came
as a shock to me when most of the
young Jews I met in far-off Baghdad,
metropolis of Iraq, were eagerly mak-
ing their plans to settle in Eretz Israel.
For in this one-time glorious capital of
Arab learning, where Haroun el Ra-
shid, the Golden Caliph, walked by
night the spectre of Jew-hatred stalks
both day and night.

That the Jews of Iraq are today still
unwanted and hated strangers in this
earliest land of Jewish migration is an
interesting comment on the claims of
assimilationists. Yet they have been
Arabicized to a great extent. Certainly
it would be hard to tell them apart from
the rest of the population. They wear
the fez and the new, black Iraqi head-
gear. They and their children speak
Arabic. Hebrew is used only as the
language of prayer. I have been in Jew-
ish homes in Baghdad where I could
not exchange a word with the members
of the family because their only lan-
guage was Arabic. Some of the Jewish
women still go veiled when they step
out of their houses, as is the custom
of the land. The men sit cross-legged
in front of their niches in the bazaars
and sip Turkish coffee. Many times I
made purchases from them (with the
help of an interpreter), and did not
know that I was dealing with Jews. The
Iraqi Jews have been Arabicized by the
passing centuries. They have had more
time for it than we have for becoming
Americanized and some of us have
made a pretty good job of it in one
generation.

They have been Arabicized in every-
thing but their religion. On the Sab-

bath and on Jewish holidays the iron
corrugated shutters which close off
their little cubby-hole stores from the
street are rolled down tight and the
synagogues of the *Alliance Israelite
Universelle* are filled.

Though a Jew from America may
not be able to tell an Iraqi Jew from
an Iraqi Moslem, the Moslems them-
selves have no such difficulty. Anti-
Semitism, perhaps one should call it
anti-Jewism, when it applies to a Sem-
itic country, is making life bitter and
dangerous and without hope for the
future for the Jewish people of Iraq.

Palestine and Iraq are only a thirty-
hour journey apart. It takes a day and
a night to cross, by motor coach, the
five hundred-odd miles of desert which
lie baking in the sun between Baghdad
and Damascus, and from there it is
only six hours to Haifa. By air, the
trip between Baghdad and Damascus
takes only four hours. Almost near
enough for a week-end visit, but it
may as well be a world away when the
Jews of Iraq try to get permission to
enter Palestine, or, for that matter,
permission to leave their own country.

The difficulty of getting Palestinian
visas and the scarcity of Jewish Agen-
cy certificates are well known. But in
Iraq there is an added hardship, in some
cases almost insurmountable. Even af-
ter the British requirements have been
met and the British Consulate has
granted a visa, the Iraq Government
withholds the issuance of a passport to
its Jewish citizens who wish to go to
Palestine.

Certificates, visas, passports—appur-
tenances of modern government—the
Jews who, twenty-five centuries ago
followed Ezra out of Babylon needed
none of those. But today the Jews of
Iraq are waiting for those documents
as for the Messiah—so that history
may repeat itself and Jews may leave
the Babylon of their captivity for the
Zion of their dreams.

ARE JEWS MORE SUSCEPTIBLE
TO INSANITY THAN NON-JEWS

By Dr. Benjamin Malz-
berg, N.Y. State Dept. of
Hygiene, in "Mental Hy-
giene"

FOR many years the psychiatric
world has undoubtedly been of
the belief that there exists an un-
usual propensity among Jews toward
the development of mental disorders.
This belief appears to rest partly upon

(Continued on next Page)

general observation, and partly upon certain historical facts, from which it was reasoned deductively that there must be a disproportionate amount of mental disease among Jews. We are told that Jews belong to a minority group, and that there is a tendency in such groups to respond with feelings of inferiority in ways that encourage the development of psychoneurotic trends. Since Jews have undergone long periods of persecution, and have been compelled through the force of circumstances to live under unhealthy social conditions, such as excessive degrees of urbanization and a too great attachment to purely intellectual pursuits, it seemed self-evident that the ground must have been fertile for a crop of mental disease.

Attempts have been made to bolster such deductive reasoning by appeals to the general experience of practicing physicians, especially psychiatrists and neurologists. The late Dr. Fishberg summarized much of the opinion of this type in his book on the Jews, in which he wrote as follows: "Nearly all physicians who have practiced among the Jews agree that derangements of the nervous system are frequently met with among them. This impression has been largely gained by observing the intense worry and anxiety displayed by relatives and friends of patients in cases of even slight illness. . . . The Jews are more affected with the so-called functional nervous affections, especially neurasthenia and hysteria, and most of the physicians who have an extensive experience among the Jews testify that hysteria in the male is a characteristic privilege of the children of Israel."

This view is also held by Dr. A. Myerson who wrote: "There need be no difference of opinion about the liability of the Jews to psychoneuroses. Step into any clinic for nervous diseases in any large city in Europe or America and the Jew is unduly represented amongst the patients." Dr. Southard, however, attempted to explain this away on the ground that Jews are more inclined to seek medical advice and treatment than are non-Jews, and that their apparent statistical excess is, therefore, purely adventitious.

These views are based almost entirely upon general impressions, not upon accurate statistical enumeration. Whether it be true or not there is a disproportionate number of Jewish psychoneurotics, there are sound reasons for holding a suspended judgment with

respect to views based solely upon general impressions or observations. It is well known that it is the striking and, therefore, the unusual that generally remains in the imagination. And a Jewish psychoneurotic, it may be agreed, is striking enough in his outward behavior.

Whether, however, it is possible to generalize such results is exceedingly doubtful. One may even say that it is dangerous to draw conclusions from general observations, for there is a plethora of evidence from other fields to indicate that accurate, precise measurements and rough estimates are not always in agreement. Two examples may be cited from anthropometry. It was long believed that the size of the forehead is an index of intelligence. Not until recent years, with the introduction of exact measurements and the use of correlational analysis, was this belief fathered by Lombroso concerning the physical differentiation of criminals from the general population. Without careful measurements one would hardly suspect the degree of error involved in such an apparently self-evident proposition. Yet the exceedingly careful and thorough work of Dr. Charles Goring showed that the foundation for such a belief existed only in the imagination. So it may well be with respect to the belief in the alleged predominance of Jewish psychoneurotics. Until we have statistics of a basic kind, carefully standardized, it will not be possible to give a definite answer to this question. . . .

For reasons set forth in earlier papers,¹ I considered statistics derived from New York State as affording satisfactory evidence of the relative prevalence of mental diseases among Jews and non-Jews. I showed that in 1920 the Jewish population of New York State contributed 44.7 first admissions to the New York civil state hospitals per 100,000 general Jewish population. The non-Jews had a corresponding rate of 69.2.

A further comparison for 1927 showed that the Jews of New York State had a rate of first admissions of 42.3, compared with 75.1 among non-Jews.

To make the comparison still more valid, I limited it to New York City for the year 1925, and included first admissions to all institutions for mental disease, whether public or private. On this basis Jews had a rate of 42.7, non-Jews, 81.1. Not only did the Jews have a lower rate with respect to all

psychoses; they also had lower rates for each of the more important groups of mental disease. Thus Jews had a rate of 16.0 for dementia praecox, non-Jews 23.5. In the manic-depressive psychoses, Jews had a rate of 10.0, non-Jews 11.3. In general paresis, the rates were 4.2 and 10.3 for Jews and non-Jews, respectively. In the alcoholic psychoses the Jewish rate was only 0.1, compared with 5.9 among non-Jews.

These rates were derived from an analysis of the largest Jewish population in the world, exclusive of that of Eastern Europe, for whom sound statistical data are not available. The number included far exceeds any of those cited in the numerous German studies, and consequently the results for New York State are of exceptional significance.

In order, however, to rule out the possibility of chance results, I made similar analyses for the states of Massachusetts and Illinois, both of which not only have large Jewish populations, but possess excellent systems for the care of the mentally diseased and provide standardized statistics.

During the years 1926-1928, the Jews of Massachusetts had an average annual rate of first admissions of 31.2, compared with a rate of 73.6 among non-Jews. In Illinois, Jews and non-Jews had average annual rates of first admission of 29.6 and 64.2, respectively, during the years 1926-1928. In each of the individual groups of psychoses, Jews again had lower rates than non-Jews. Thus, with respect to dementia praecox, Jews had a rate of 11.4 in Massachusetts, non-Jews a rate of 16.2. In Illinois the rates were 13.7 and 16.0 for Jews and non-Jews, respectively.

The three sources of evidence are, therefore, in accord with one another, and indicate that far from having a disproportionate amount of mental disease, Jews actually have less mental disease than non-Jews.

¹ The Prevalence of Mental Disease Among Jews (Mental Hygiene, October, 1930) and Mental Disease Among Jews (Mental Hygiene, October, 1931).

"ANGLO-JEWISH PORTRAITS" A New Book Which Serves as a History of English Jews

From "The Connoisseur"

(This book has 190 pages, 48 plates and is priced at 1 pound 10 shillings. The edition is limited to 500 copies—Editor.)

THIS interesting compilation, the first important book issued by the Jewish Museum in Upper Woburn Place (London) was well worth the undertaking. Together with the author's own portrait collection (upon which the book is mainly based) it represents the first attempt to bring together every known Anglo-Jewish portrait engraved, prior to the accession of Queen Victoria. Material has also been drawn from the Library of the Jewish Theological Seminary in New York, from the British Museum, the Jewish Museum and the Mocatta Museum.

The catalogue is rich in descriptive notes, in which there is much entertainment, especially in the racy anecdotes accompanying the caricatures, and actually goes beyond its title. It includes such compositions as the satire on the formation of the *Alliance British and Foreign Life and Fire Insurance* (now so well known as the *Alliance Assurance Company*) by Nathan Rothschild and Moses Montefiore. This clever plate was designed by an amateur (in the style of Cruikshank) and published by H. Fores. Another such plate, an intentionally scandalous piece of calumny upon Jews is *The Jerusalem Infirmary—alias a Journey to the Valley of Jehosaphat*. Of the portraits which make up the bulk of the illustrations few are more interesting or of more human appeal than those of the Jewish pugilists—among whom *Daniel Mendoza* (1763-1836), the conqueror of Humphries in their second battle, holds pride of place, worthily seconded by *Dutch Sam*. The very first name on this Jewish roll of fame, is, by the way, that of a pugilist—one *Barney Aaron*, nicknamed the *Star of the East*. Most appropriately, the frontispiece to this book is a reproduction of Rembrandt's etching of Manasseh Ben Israel, the chief instrument through his mission to Oliver Cromwell in securing the re-admission of the Jews to England. There are portraits of actresses, financiers and politicians, philanthropists, rabbis and musicians in this fascinating book which is sponsored in a foreword by Mr. H. M. Hake, Director of the National Portrait Gallery. The production is worthy of its interesting matter, and forms a valuable document.

BURIAL PRACTICES AMONG BIBLICAL JEWS

By H. L. W. in
"The Christian Century"

In answer to the question: "Was cre-

mation the usual method of disposing of the dead among the Israelites? That seems to be the significance of such passages as Jeremiah 34:5. Were other methods employed?"

CREMATION was never practiced among the Hebrews. The usual rite was burial, as in the cases of Sarah (Gen. 23:19), Joshua (Jud. 2:9) and many other instances. To be deprived of interment was to be disgraced (1 Kings 13:22, etc.). A part of the superstition of the age was to connect the departed spirit with the body as long as possible, to insure it quiet, and prevent its restless wandering about as a menace to the living. The Semitic nations all buried their dead, as did the Egyptians, although the latter attempted to preserve the body for activities in the future life by the process of embalming. This was never resorted to by the Hebrews save under Egyptian influence, as in the case of the body of Joseph (Gen. 50:26).

The burning of a human body was regarded as an insult to the dead, an act that called for rebuke and punishment, as in the case of the king of Moab, who burned the body of his neighbor of Edom (Amos 2:1). To burn the bones of the dead was an act of profanation, a defilement of the place where it occurred (2 Kings 23:16). The treatment of the bodies of Saul and his sons by the men of Jabesh-gilead might seem at first to be a violation of the respect due to the dead, to say nothing of the remains of a king to whom they were indebted for deliverance from enemies (1 Sam. 31:12, 13). But the corpses had been mutilated and hung up in token of disgrace. It was the kindly act of these grateful men to save the remains from further mistreatment by putting them beyond the power of the Philistines to do them worse injury, by burning the flesh (if the text is correct) and burying the bones. Perhaps a better reading omits (with Moffatt) all references to burning, and states that they buried the bodies under a sacred tree.

In instances in which the bodies of offenders were burned after stoning, as in the case of Achan (Josh. 7:25), it was for the purpose of making the punishment more emphatic and exemplary; it had no bearing upon the customary treatment of the dead.

The references to burnings in connection with the death of kings have nothing to do with the disposition of the bodies of the dead. The funeral rites were dignified and elaborated by

the burning of fragrant woods and spices. As modern people honor the living who have won victories or are otherwise deemed worthy of celebration by the burning of bonfires, earlier nations honored the dead in the same manner. Such were the burnings accorded kings like Asa (2 Chron. 16:14), whose subjects, it is recorded, buried him in a sepulchre which he had himself prepared, and laid him in a bed filled with spices, and made a great burning for him. In other cases, where the deceased was less popular, as with Jehoram (2 Chron. 21:19), there was a burial but no burning. The prophet Jeremiah assured the unfortunate king Zedekiah that in spite of all the misfortunes which had befallen him, he should not lack honor in his death.

The burning of the bodies of the dead is the universal practice of the Hindus, and is widely practiced by other people. Cremation has rapidly gained in favor in western lands.

WHAT WILL BE THE INFLUENCE OF THE ARABS OVER THE PALESTINE JEWS?

By Louis Katin in "Great Britain and the East"

(The editor of this periodical states that Mr. Katin is "a Jewish journalist who spent some time on a Jerusalem paper.")

IN the controversy which has been raging around the problem of Palestine, the leading question always asked is: "Will the Arabs be swallowed up by the Jews?" No one has yet asked, however: "Will the Jews be swallowed up by the Arabs?" . . .

So far the odds for supremacy have been all on the side of the incoming Jew with his technique of efficiency. But it may be permissible to ask whether, even with a continuance of the *status quo*, that supremacy will hold.

Modern history is not lacking in instances in which the pupil has outraced the teacher. At the moment the Jew is the teacher of the Arab when it comes to industrial management, trade union organization, female emancipation, and other appendages of Western Society. But the Arab is not slow to learn. It would be a fatal mistake to estimate the relationship of the Jew and the Arab as comparable with that of the Briton and the Kaffir. Behind the Arab are many centuries of brilliant culture and civilisation whose effects are

(Continued on Page 22)

JEWISH EVENTS IN REVIEW

By LESTER LYONS

THE efforts of United States Representative William Sirovich to find for Jewish refugees a haven in Cuba has continued unabated. Last July Dr. Sirovich offered a plan to the Cuban government for the settlement of German-Jewish refugees in that country. A few weeks ago, accompanied by New York Assemblyman Irwin Steingut, he appeared again in Cuba for that purpose. Conference was had with President Bru and military leader Colonel Batista. Dr. Sirovich's program calls for the gradual settlement in Cuba, over a period of five years, of between 25,000 and 40,000 refugees, scientists and business men. The representative has said that the adoption of his plan would bring \$100,000,000 to Cuba. No definite action on the proposal has yet been promised by the Cuban government.

* * *

While on the throne, King Edward VIII was believed to have pro-German leanings. Today, a guest of Baron and Baroness Rothschild in their Austrian castle, the former king is reported as having determined to write a book in defense of the Jews. The library of the baron has been placed at the duke's disposal for that purpose. The motto of the book, it is said, would be 'Ich Dien' (I serve). When asked whether it would be expedient to undertake such a work, the Duke of Windsor is said to have declared, "To know what is the right thing and not to do it is cowardice."

Premature though it may be to venture an opinion as to the literary or scholarly worth of the projected work, there would seem to be no doubt that its publication would, from a political or social viewpoint, be beneficial to Jewry. It would not only be bound to increase the numbers of gentiles having favorable opinions of or manifesting good-will to the Jews but might also tend to curtail repressive measures against the Jews by hostile groups or governments. The duke's mere sojourning with his Jewish hosts has already heightened the morale of Jews in Austria and neighboring countries. The German government, incensed at the duke's acceptance of Jewish hospitality, has been clamping a censorship on news of his activities while with his hosts.

Jews who have witnessed the fate of their brethren in Germany or seen others rise to positions of eminence while strongly retaining their Jewishness, need no other evidence to refute the theory that assimilation of the Jew or renunciation of Judaism is best for the Jew and his country. It is refreshing, however, to be reminded now and then that a Jew need not be ashamed of his faith or race. It is particularly apt to hear a Jew distinguished in government affairs exhort the members of his race to be steadfast in their loyalty to Judaism.

Speaking before a combined meeting of the brotherhoods of 16 Baltimore congregations, Henry Morgenthau, jr., Secretary of the Treasury, said, "We serve America best not by abandoning our Jewish tradition but by maintaining it. For if my reasoning is valid, America realizes its purpose to the full when the individual avails himself of his liberties in order to find self-fulfillment.

"What is more, each minority group through its unique contributions serves to enrich the whole of American life. There are a host of reasons why a Jew should seek to preserve Judaism, but when all the reasons have been enumerated not the least among them is this: that through loyalty to Judaism, the Jew can best serve himself, his group, America and mankind."

* * *

Critics of Zionism who have confused that movement with Judaism as a religion may profitably take note of an incident occurring at a hearing before the Royal Commission in Palestine. Rabbi Dushinsky, one of the speakers, pleaded for unrestricted Jewish immigration. Lord Peel, chairman of the Commission, asked him whether he would distinguish between religious and irreligious Jews in the matter of immigration. The Rabbi replied that there was no distinction and that the appeal was for all Jews.

* * *

Dr. Walter M. Howlett, Secretary of the Greater New York Interfaith Committee, has advanced what may be regarded as a practicable plan for the accommodation of German-Jewish refugees. Speaking in New York City,

Dr. Howlett suggested that Great Britain and the United States each permit a quarter of a million German Jews to immigrate to these nations for the purpose of working in undeveloped regions. He asked that projects similar to those in Palestine be afforded such Jews in different parts of the United States and Great Britain. Specifically, he believed that they might be put to good use on reclamation undertakings in Florida and Arizona.

In urging that the immigration bars be let down, Dr. Howlett invoked the principle of asylum for the politically oppressed minorities of other countries. This principle, formerly precious and liberally applied by the United States government, has been whittled to a mere memory in recent years.

Dr. Howlett also appealed to his fellow Christians to adopt a more friendly attitude toward the Jews in their every-day affairs, saying, "We Christians are taught to love the Jewish prophets and sages of 2,000 to 6,000 years ago. But do we teach our children to love and reverence the Jewish people with whom we come in contact daily in this great city? Which is the more practical thing to do? The latter must be done."

* * *

When the world's supreme conductor first raised his baton at the debut of the Palestine Symphony Orchestra in Tel Aviv, it was not merely that small band consisting primarily of exiled German musicians, but all Jewry, that was at attention. If in times like these music can assuage the sorrow and pain in Jewish hearts, then the notes of Brahms, Schubert and Mendelssohn which Arturo Toscanini evoked from that orchestra recently founded by the celebrated violinist, Bronislaw Huberman, delighted not only the three thousand workers around him but also the millions of Jews throughout the world. If music can strike the conscience, then this artist stung grievously hard the German government whose request that he lead at Bayreuth he had refused.

In appreciation of the master's contribution, a settlement of German families in Ramath Ha Covesh presented

him with an orange grove. The title "farmer", the most honored title among the workers, was conferred by them on him. Deeply affected by the tributes paid to him, Toscanini exclaimed, "I have passed through many countries; here I have found my corner." Although he had declined to appear again with the New York Philharmonic Symphony Orchestra, he promised to conduct next season for the Palestine group.

* * *

The "Nation" has made a notable departure from its policy of past years with respect to Zionism. This periodical, which has long attacked Zionism and given the supporters of that cause no opportunity to defend it, has now permitted its pages to contain an article favoring that movement. Moreover, the editors, vouchsafing a desire "to re-examine and restate the 'Nation's' position on the whole problem of Palestine", now uphold the principles of Jewish immigration restricted only by economic capacity, government financing of reclamation projects, and the purchase of land from Arabs "when no hardship is caused."

The change in disposition, however, is not complete. Primarily, the "Nation's" solicitude is for the Arabs. The Jews are still regarded as "interlopers" and "aliens speaking an alien tongue, and demanding superior political rights." It is the Jews and not the Arabs who are exhorted by the publication to make "peace" in Palestine.

Since the foibles of liberals are as hard to dislodge or correct as those of reactionaries it may not be prophesied how long it will take the "Nation" to view Zionism and the needs and aspirations of the Jewish people in their true light.

* * *

An ancient and persistent cry of the Arabs is that the increased Jewish immigration and activities in Palestine have resulted in a displacement of Arab workers and otherwise prejudiced their economic interests. Examined by members of the Commission for proof that Palestine was worse off under the British Mandate, the Mufti admitted that the Arab workers' position had improved greatly and that the grievances of the Arab were more national than economic.

By a unanimous vote of its 100 members, the National Advisory Council of the Jewish National Fund voted to raise \$500,000 in this country for the purpose of reclaiming and develop-

ing for agricultural uses swamp land in northern Palestine in the vicinity of Lake Huleh. This project, one of the largest ever undertaken in modern times in Palestine, will create an area of 14,000 acres on which 2500 homesteads may be established.

* * *

The Polish government is still endeavoring to find foreign ears receptive to its proposal for wholesale emigration of Polish Jews. The belief of the government is that the only solution

for the Jewish question in Poland is their emigration from that country. By establishing, however, currency export restrictions, the government seems not to be aware of the impediment it will place on the emigration of the Jewish middle classes.

Day by day, the regime is furthering its anti-Semitic policies and practices. The bill limiting shechitah or ritual slaughtering has already gone into effect. It is estimated that as a re-

(Continued on Page 22)

P O E M S

By RUTH GONZER

FRIDAY NIGHT

THE white candles burn silently
In the tall silver candlesticks.
The light flickers in pale gold spurts
On the starched white tablecloth and
The mound of white-covered bread.
The air is very still and warm—
The bowed old figure at the head
Sits motionless in the huge carved chair
Like an ivory statue, modelled
In black and white. The wrinkled fore-
head
Gleams pale'y beneath the black silk
cap.
The large heavy-lidded eyes are closed,
The thin colorless lips move fervently
But no sound comes forth. The room
Grows strangely quiet. Even the chil-
dren
Are silent, deep awe-stricken gazes
Fixed on the ancient, ecstatic face.
The wine in the squat crystal goblets
Sparkles luridly under the candlelight
Like tumblers of smooth dark red
blood.

The prayer is finished.
The bowed figure straightens, the lids
open,
And the thin lips stretch in a smile.
It must be a signal, for the children
Break into chatter and the adults
Smile and nod across the table.
The mother, white apron over dark
silk,
Comes with steaming bowls of frag-
rant soup.
The cloth glows with good hot, filling
food.
The children eat noisily and the
Little gray figure at the head
Watches with wise, ageless black eyes.
The candles droop a little in
The silver holders, and great scalding
Tears drop gently on the stained white
cloth.

GRASS

MAN cuts down the tall green spears
And trims them to his smallest
whim;
He mows them down and plucks them
out
Mercilessly, with his strong pointed
tools.
Whenever a thin green blade lifts its
head
He conquers it with one ruthless stroke.
Man is master of the soil, and grass
Is but a cringing helpless slave;
But when Man puts away his tools
And shuts his eyes, the green grass
creeps
Out once again and takes revenge
By covering him beneath the soil and
Climbing gleefully over his face and
hands.

DOORS

WHAT is Life but a series
Of doors that swiftly open
And even more swiftly close?
There is the shutting of a door
On the exuberant dreams and
Bright ideals of careless Youth;
There is the opening of a door
To Love and its first days of
Budding, Spring-like rapture;
There is the shutting of a door
On long-cherished ambitions
And the opening to a new
Understanding and new ideals;
And then there is a last
Shutting of doors—
Strong and steel-bound doors
With many locks and bolts
That can never be opened.

BROOKLYN JEWISH CENTER ACTIVITIES

DR. LEVINTHAL TO SPEAK ON "PARENTHOOD AS A FINE ART"

At the late Friday evening services on January 22nd, at 8:30 o'clock, Rabbi Levinthal will speak on the subject "Parenthood as a Fine Art".

This is a most interesting and important subject and we trust that many of our members and their friends will attend.

Rev. Samuel Kantor will lead the congregational singing.

HON. JAMES G. McDONALD FORUM SPEAKER JANUARY 25th

We are pleased to announce that Hon. James G. McDonald, authority on foreign affairs, member of the editorial staff of the "New York Times" and internationally known for his work as League of Nations High Commissioner for German Refugees, will be the speaker at the Forum of the Center on Monday evening, January 25th at 8:15 o'clock. The subject of Mr. McDonald's lecture on that evening will be "Today's Challenge to Freedom".

Mr. McDonald is one of the organizers of the Foreign Policy Association and was its chairman for fourteen years. As High Commissioner for German Refugees, he directed the work of this agency of the League of Nations from October 1933 until the close of 1935. During this time about three fourths of the eighty thousand refugees from Germany were placed in new homes through the efforts of the High Commission and organizations throughout the world, which raised a fund of ten million dollars for the relief and rehabilitation of these refugees. He was formerly a member of the teaching staff of Harvard, Radcliffe College and Indiana University.

Admission to this lecture will be free to members of the Center. A charge of 25 cents will be made to non-members.

PERETZ HIRSHBEIN, YIDDISH DRAMATIST TO SPEAK NEXT SUNDAY

The third in a series of Yiddish lectures has been arranged for next Sunday evening, January 24th at 8:30 o'clock. On that evening we shall be privileged to listen to an address by the famous novelist and play-wright, Peretz Hirshbein.

Mr. Hirshbein is the author of some of the most successful lays produced on the Yiddish stage, among them being "Die Puste Kretschme" (The Idle Inn), "The Green Fields", "In a Farvorin Vinkl", "A Life for a Life", "The Blacksmith's Daughter", etc.

Rabbi Hammer will read several selections from Hirshbein's writings. Dr. Abraham Asen will preside.

Admission to this lecture will be free to all members as well as non-members.

PROF. SCOTT NEARING TO ADDRESS OUR FORUM FEBRUARY 1st

The speaker at the weekly Forum of the Center on Monday evening, February 1st will be the well known economist and sociologist, Prof. Scott Nearing.

COURSE LECTURES

Child Psychology, Wednesdays at 3 P. M.—Miss Rosen, Instructor.

Psychology, Wednesdays at 8:30 P. M.—Miss Rosen, Instructor.

Modern Literature, Wednesdays at 8:30 P. M.—Mr. Kaplan, Instructor.

CENTER ANNUAL MEETING JANUARY 28th

The members of the Center are cordially invited to attend the annual meeting of the Center which will be held on Thursday evening, January 28th promptly at 8:30 o'clock.

The program of the evening will include reports on the activities of the institution during the year 1936. This will be followed by election and installation of officers, members of the board of trustees and governing board. The installation of the officers of the Sisterhood for the coming year will also take place on that evening. A social hour will follow the meeting.

We sincerely trust that every member of the Center, man and woman, will reserve that evening and attend this annual event.

REGISTRATION FOR HEBREW SCHOOL

Registration for our afternoon Hebrew School for the new term will commence on February 1st. We offer a five day a week and also a three day a week instruction and parents who

have children of school age are urged to register them immediately as the new term starts on February 1st.

MEETING OF SISTERHOOD FEBRUARY 8th

The Sisterhood of the Center which meets regularly on the second Monday afternoon of every month will hold its next meeting on Monday afternoon, February 8th, at 1:30 o'clock.

Wives of Center members are automatically members of the Sisterhood and are cordially invited to attend all meetings of the organization.

SISTERHOOD BOARD MEETING JANUARY 28th

The regular monthly meeting of the Board of Directors of the Sisterhood of the Center will be held on Thursday afternoon, January 28th at 1:30 o'clock. All members of the Board are requested to attend this important meeting.

LIBRARY COMMITTEE MEETING WEDNESDAY

An important meeting of the Library Committee, headed by Rabbi Louis Hammer, will be held next Wednesday evening, January 27th, at 8:30 o'clock.

LIBRARY SCHEDULE

The Center Library is open on the third floor of our building, as per the following schedule: Monday, Tuesday, Wednesday and Thursday evenings, from 3:30 to 9:30 P. M. Saturday from 7 to 9:30 P. M. and Sunday from 10 A. M. to 3 P. M.

SABBATH SERVICES

Kindling of Candles at 4:45 P. M. Friday Evening Services at 4:30.

Sabbath Morning Services (Sedrah Beshalah) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 4:30 P. M. Class in Ein Yaakob, under the leadership of Mr. Benj. Hirsh, at 3:30.

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 4:45 P. M.

PERSONALS

Rabbi Levinthal delivered an address at the Jewish Theological Seminary of America last Sunday afternoon on the subject "The Jew Looks at Tomorrow". This address was in connection with the semi-centennial celebration which is now being celebrated at the Seminary.

The Jewish Quarterly Review which is edited by Dr. Cyrus Adler and which is one of the most important Jewish scientific periodicals in the world published a very interesting article in its January issue by Rabbi Levinthal on the subject "Recent Works on Sermonic Literature".

Rabbi Levinthal was the principal speaker at a dinner held under the auspices of the United Synagogue of America at the Hotel New Yorker on Thursday evening, January 21st.

Mr. Abelow's "History of Brooklyn Jewry" is now in press and will be published shortly. The book contains a chapter on the Brooklyn Jewish Center together with pictures of the building, the president and the rabbi.

Rabbi Levinthal will speak in Chicago on Tuesday evening, January 26th under the auspices of the Forum of Congregation Anshe Emeth, and on Wednesday night, January 27th he will speak at a Forum in Johnstown, Pa.

CONGRATULATIONS

Hearty congratulations are extended to the following:

Mr. and Mrs. George Jablow of 1340 President Street, upon the engagement of their son, Arthur, to Bernice Renzner.

Mr. and Mrs. Israel Rogosin of Port Washington, L. I., upon the Bar Mitzvah of their son, Lionel, this Saturday, January 23rd.

ACKNOWLEDGEMENTS OF GIFTS

We gratefully acknowledge receipt of the following gifts:

Center Library—Dr. Abraham Asen, Rabbi Simon R. Cohen, Mrs. Bessie Deutschman, Morris Greenhouse, Joseph Jacobs, Morris Weinberg and Leo Weitz.

Prayer Books—Mrs. Solomon Leibowitz in memory of her late husband, Solomon; Mrs. Rebecca Posner, in memory of her late husband, Abraham.

Taleisim—Emanuel Cohen in honor of his son's Bar Mitzvah.

**THE GREATEST SINGERS
IN THE WORLD**

are at

METROPOLITAN OPERA

MANY OF THEM
WILL APPEAR AT THE

GALA CONCERT

FOR THE BENEFIT OF

The Brooklyn Jewish Center

ON

**SUNDAY EVENING
MARCH 14, 1937**

Tickets are selling so fast that unless you reserve your seats at once you will find the choice locations gone.

The prices of tickets are as follows:

Parterre Boxes (8)	\$60.00
Grand Tier Boxes (8)	50.00
Stall Boxes (4)	25.00
Orchestra	\$5.00 and \$4.00
Dress Circle	\$3.00 and \$2.00
Balcony	\$2.00 and \$1.50
Family Circle	\$1.00 and 50c.

When ordering tickets for the concert, please mention number of seats desired, prices of tickets and the location. Checks payable to Mr. L. W. Bernard, Treasurer, should accompany every order for tickets.

Isidor Fine, Chairman Concert Committee

CLUB ACTIVITIES

Maccabees—Sons of Center members 15 and 16 years of age. Meetings are held on Saturday evenings at 8 o'clock. Athletic period second and fourth Saturday at 7 P. M.

Vivalets—Daughters of Center members 13 to 15 years of age. Meeting night—Saturday at 8 o'clock.

Center Club—Sons of Center members, boys 15 to 17. Meetings—Saturday at 8 P. M.

Girl Scouts — Meetings are held every Wednesday evening at 7 P. M.

Boy Scouts—12 to 16 years of age. Troop meetings are held on Thursdays at 7 P. M.

Junior League—Next meeting will be held on Sunday evening, January 24th, at 8 o'clock.

Center Players — Open to adult members and sons and daughters of Center members. Now rehearsing "Ah, Wilderness," by Eugene O'Neill. Meetings—Monday and Thursday at 8:30 P. M.

Young Folks League — Meetings are held on the third Thursday of each month. Membership is open to single members and adult sons and daughters of Center members.

DOUBLES HANDBALL TOURNEY

Entries for the men's handball tournament have been extended from the 14th day of January to the 24th, due to the requests of our members to allow them a little more time to select their partners. This is to be an *open tourney*. Entry fee is 50 cents per team. Prizes will be awarded to the winners. Sign up with your partners before Sunday, the 24th of January.

CENTER RESTAURANT OPEN EVERY SUNDAY

We wish to inform the members of the Center, new as well as old, that the restaurant of the Center is open every Sunday throughout the season. This department is available to members and their guests on Sundays from noon to 5 P. M. Excellent meals are served at one dollar per person; also a la carte service. Whenever possible, please telephone for reservations in advance (PResident 4-1400).

WOMEN'S GYM NEWS

Due to many requests, the next four weeks will show a series of weekly tournaments held every Tuesday evening. The tournaments will consist of

ping pong, handball and basketball—one event a week. Tournaments will continue throughout the season. All are eligible. Come down and sign up! Winners' names will be announced in the Center Review.

Inquire at Gym for further information.

Sylvia Baumgarten
Physical Director

CCMING BASKETBALL GAMES

Saturday evening, January 30th —

B. J. C. vs. Crescent Hamilton A. C.

Wednesday evening, February 10th —

B. J. C. vs. Central Y. M. C. A.

Thursday evening, February 18th—

B. J. C. vs. Union Temple.

Monday evening, February 22nd—

B. J. C. vs. Jersey City Y. M. C. A.

"IT CAN'T HAPPEN HERE" TO BE PRODUCED IN ENGLISH AT THE CENTER

The English version of Sinclair Lewis' famous drama "It Can't Happen Here" will be produced in the Center Auditorium on Wednesday evening, February 17th.

The production is under the supervision of the W. P. A. Federal Theatre Project.

Admission will be 25c to members and non-members.

P. T. A. CENTER ACADEMY MEETING FEBRUARY 9th

On Tuesday evening, February 9th the Parents Teachers Association of the Center Academy will hold its regular meeting in the Dining Room of our building.

BOARD OF TRUSTEES AND GOVERNING BOARD MEETING FEBRUARY 11

The next regular meeting of the Board of Trustees and the Governing Board of the Center will be held on Thursday evening, February 11th, at 8:30 o'clock.

Important matters will be discussed.

IN MEMORIAM

It is with deep regret that we announce the death of our fellow member

Solomon Schwartz

one of the organizers of our institution and a member of the Governing Board of the Center, who departed this life on Thursday, January 14th, 1937.

To the family of the deceased and to the relatives and friends, the Center extends its sympathy and condolence.

The funeral was held on Friday, January 15th.

THE CENTER PLAYERS

will present

"AH, WILDERNESS"

By Eugene O'Neill

In the Auditorium of the
Center



Saturday evening,
February 13th



Subscription 50c



• Dancing will follow •

Attend the Center
ANNUAL MEETING

Thursday, January 28th, 8:30 P. M.

**— BASKETBALL —
— GAME —**

Wednesday evening,
January 27th, 1937

at nine o'clock



B. J. C.

vs.

OHRBACHS

Admission . . . 50 cents



Young Folks League Invitation
Dance following game.

APPLICATIONS FOR MEMBERSHIP

FURTHER RESULTS OF CAMPAIGN—BUT NOT FINAL RESULTS

The following have applied for membership in the Brooklyn Jewish Center:

- Abenstein, Irving
Single Restaurant
Res.—456 Crown Street
Bus.—263 Schenectady Avenue
Proposed by Joseph Tabor
- Albert, Samuel
Unmarried
Res.—1001 Lincoln Place
Bus.—Municipal Building
Proposed by Dr. Nathan Horowitz
- Almour, David J.
Married Attorney
Res.—1061 Carroll Street
Bus.—67 West 44th Street
Proposed by Irving Abenstein and Joseph Tabor
- Amcher, Augusta
Unmarried Legal Sec'y
Res.—400 Alabama Avenue
Bus.—66 Court Street
Proposed by Louis N. Jaffe
- Barkan, Murray
Married Knitting
Res.—163 Eastern Parkway
Bus.—324 East 23rd Street
Proposed by Albert A. Weinstein
- Bayles, William
Married Clothing
Res.—61 Eastern Parkway
Bus.—115 Fifth Avenue
Proposed by Louis Simon, Jack Greenspan and Isidor Fine
- Bleeke, Nat
Unmarried Fur
Res.—1063 Eastern Parkway
Bus.—307 Seventh Avenue
Proposed by Louis Cliff and David Aaron
- Christenfeld, Leonard I.
Unmarried Sport Apparel
Res.—1740 Carroll Street
Bus.—11 West 17th Street
Proposed by Paul Christenfeld
- Colodny, Doris
Unmarried Bookkeeper
Res.—1841 Sterling Place
Bus.—438 West 37th Street
- Cook, Helen
Single Secretary
Res.—1062 Park Place
Bus.—135 Eastern Parkway
Proposed by J. Wagner
- Delson, Belle
Unmarried Stenographer
Res.—509 Miller Avenue
Bus.—111—8th Avenue
Proposed by M. Litzky

NOW that the membership campaign is officially closed I want to express my sincere thanks to all those who in one way or another were of some assistance in making the drive a success.

When I assumed the leadership of the campaign I was aware of the importance of enlisting the services of a group of men and women whose cooperation would be required to assure the success of our efforts. I am happy to pay a deserved tribute to those, who served as captains or soldiers in the ranks, for their fine spirit of loyalty and devotion, and their readiness to respond to my call. I am particularly grateful to the members who, though they did not serve on the campaign committee, nevertheless rendered a fine service to the Center by enrolling new members. I am happy to take this opportunity to extend to all of them my sincere thanks and appreciation.

May I, at this time make one more appeal to our members? The campaign is officially closed; but our work is not concluded. The membership committee functions all year, and we must not relax our efforts to enlarge the sphere of the Center's usefulness to the community by enrolling more and more members. There are hundreds of prospects who could and should be induced to join our ranks. We must always be on the alert to induce them to become members of our institution. Our goal is a membership of fifteen hundred, and the campaign which has just come to a close has convinced us that with a little effort on the part of our members—old and new—this goal can and will be reached.

Emanuel Greenberg, Chairman
Membership Committee

- Diker, Daniel
Married Millinery
Res.—941 Washington Avenue
Bus.—16 West 36th Street
Proposed by Isidor B. Rosenfeld and Hyman Barz
- Feinstone, Samuel
Married Insurance Broker
Res.—774 Montgomery Street
Bus.—230 Grand Street
Proposed by J. A. Fortunoff

- Ferst, Simon
Married
Res.—254 New York Avenue
Proposed by Samuel Stark and A. Ginsburg
- Feuer, George
Unmarried Restaurant
Res.—575 President Street
Bus.—7 West 19th Street
- Filtzer, Ellen
Single
Res.—115 Eastern Parkway
Proposed by S. Rottenberg and J. M. Schwartz
- Gitelson, Hyman
Married
Res.—686 East 49th Street
Bus.—247 West 37th Street
Proposed by Wm. I. Siegel
- Glazer, Harold
Unmarried Lawyer
Res.—250A Kingston Avenue
Bus.—115 Broadway
Proposed by David Hurwitz
- Glazer, Louis S.
Married Hardware & Supplies
Res.—606 Hopkinson Avenue
Bus.—304 Sutter Avenue
Proposed by Tobias Zwerdling and Philip Aaminsky
- Goldstone, Jack J.
Married Dresses
Res.—1452 Carroll Street
Bus.—337 Kingston Avenue
Proposed by Emanuel Greenberg
- Gordon, Mac
Married Paint
Res.—578 Montgomery Street
Bus.—339 Fourth Avenue
Proposed by Samuel Nicoll and Maurice Bernhardt
- Greenfield, Frances
Unmarried Dep't Store
Res.—614 Eastern Parkway
Bus.—611 Fifth Avenue
- Helfer, Louis
Married Butter & Eggs
Res.—660 Empire Boulevard
Bus.—147 Reade Street
Proposed by Dr. Joseph Feldman and Morris Kramer
- Hirshman, Robert
Married Insurance
Res.—789 St. Marks Avenue
Bus.—1125 Eastern Parkway
Proposed by Aaron Gottlieb

- Hittelman, Louis
Married Bakery
Res.—328 Albany Avenue
Proposed by David Rosenberg
- Hoenig, Moses
Married Lawyer
Res.—763 Eastern Parkway
Bus.—302 Broadway
Proposed by Martin M. Goldman and M. Mendel Schachne
- Hurwitz, Jacob S.
Unmarried
Res.—1421 President Street
Proposed by David Hurwitz
- Jaffe, Bernard
Married Teacher
Res.—252 Brooklyn Avenue
Proposed by Moses Ginsberg
- Jaffin, John
Married Furniture
Res.—68 Sterling Street
Bus.—206 Lexington Avenue
Proposed by Mrs. I. Wiener
- Karl, Julius
Unmarried Teacher
Res.—947 Montgomery Street
Proposed by Harvey B. Ehrlich
- Kleinman, Mollie
Unmarried Floor Lady
Res.—876 Eastern Parkway
Bus.—23 West 30th Street
- Kurtz, Louis
Married Boy's Suits
Res.—366 Brooklyn Avenue
Bus.—627 Broadway
Proposed by V. Gleichenhaus and Ben Gunther
- Leff, Herman
Married Printer
Res.—941 Washington Avenue
Bus.—120 Prince Street
Proposed by Charles Perman
- Lyon, Michael
Married Real Estate Broker
Res.—439 East 46th Street
Bus.—32 Court Street
Proposed by Irving Lurie
- Marcus, Harry
Unmarried Dep't. Store
Res.—Half Moon Hotel
Bus.—2307 Beverly Road
Proposed by Emanuel Greenberg
- Ortzman, Yetta
Unmarried Nurse
Res.—Philadelphia, Pa.
Bus.—Kingston Ave. & Rutland Rd.
- Perlstein, Rose
Unmarried Legal Sec'y.
Res.—1678 Carroll Street
Bus.—215 Montague Street
Proposed by Louis N. Jaffe
- Phillips, Frank
Married Textiles
Res.—388 Midwood Street
Bus.—1350 Broadway
Proposed by Louis Halperin
- Posner, Miss Bert
Unmarried Sec'y.
Res.—151 Snediker Avenue
Bus.—1775 Broadway
Proposed by Louis N. Jaffe
- Robbins, Sidney
Married Mfr. of Lamps
Res.—501 Montgomery Street
Bus.—24 West 25th Street
Proposed by Emanuel Greenberg
- Rogosin, Israel
Married Textiles
Res.—Port Washington, L. I.
Bus.—450 - 7th Avenue
Proposed by Wm. Ball
- Rosentberg, Max
Married Boys' Suits
Res.—1535 Carroll Street
Bus.—627 Broadway
Proposed by V. Gleichenhaus, A. Ginsburg
- Rosenthal, Dr. J.
Unmarried Dentist
Res.—1054 Eastern Parkway
Bus.—2109 Nostrand Avenue
Proposed by Wm. Rosenberg
- Roth, Sidney
Unmarried Bakers' Equipment
Res.—44 Hampton Place
Bus.—25 Mercer Street
Proposed by Louis J. Roth
- Rothman, Mitchell
Unmarried
Res.—166 Brooklyn Avenue
Proposed by J. S. Doner
- Rudolph, Isidore
Unmarried Teacher
Res.—481 Eastern Parkway
Proposed by Ruth Rudolph
- Sacks, Alexander
Unmarried Paper Boxes
Res.—335 Tompkins Avenue
Bus.—54 Knickerbocker Avenue
Proposed by Al Radutsky
- Sandler, Dr. Henry C.
Married Dentist
Res.—483 Crown Street
Proposed by Ernest Mahler and Isaac D. Sorgen
- Schiller, Edith
Unmarried Credit
Res.—343 New York Avenue
Bus.—166 Montague Street
Proposed by Murray Schiller
- Schwartz, Benjamin
Married Retail Shoes
Res.—1215 President Street
Bus.—768 Nostrand Avenue
Proposed by Moses Litzky
- Schwartz, Daniel F.
Married Folding Cartons
Res.—115 Eastern Parkway
Bus.—474 West Broadway
Proposed by Louis W. Bernard
- Schwartz, Harry
Married House Dresses
Res.—451 Kingston Avenue
Bus.—Columbia, Pa.
Proposed by Mrs. Harry I. Model and Mrs. I. Lowenfeld
- Seplovitz, Julius
Married Paints
Res.—776 Montgomery Street
Bus.—49 Throop Avenue
Proposed by J. A. Fortunoff
- Shapiro, Joseph A.
Married Insurance
Res.—181 Clarkson Avenue
Bus.—110 Fulton Street
Proposed by William Ball
- Shwom, Edward
Unmarried Candy Mfr.
Res.—787 Lincoln Place
Bus.—708 Metropolitan Avenue
Proposed by Reuben Krefetz
- Siegmeister, Max
Married Machinery
Res.—450 Crown Street
Bus.—105 - 4th Avenue
Proposed by Isaac Seigmeister
- Singer, Grace
Unmarried Bookkeeper
Res.—421 Crown Street
Proposed by H. L. Brainson
- Sirkis, Irving A.
Married City Marshal
Res.—365 New York Avenue
Bus.—66 Court Street
Proposed by Emanuel Greenberg
- Sklar, Isidore
Married Real Estate
Res.—1411 President Street
Proposed by Joseph Tabor
- Spies, Helene
Unmarried Sec'y.
Res.—80 Van Buren Street
Bus.—66 Court Street
Proposed by Mr. & Mrs. S. Goldstein and Wm. I. Siegel
- Tabachnikoff, Dr. M.
Married D. D. S.
Res.—270 Crown Street
Proposed by Harold Lipsky
- Teller, Henry
Married Insurance
Res.—767 Eastern Parkway
Bus.—150 Broadway
Proposed by Dr. I. H. Levinthal
- Trotzky, Judah
Married Insurance
Res.—517 Crown Street
Bus.—497 Pennsylvania Avenue
Proposed by Mr. & Mrs. Philip Brenner

Turner, Samuel S.
 Married Builder
 Res.—135 Eastern Parkway
Proposed by J. L. Holtzmann

Wagner, Leonard
 Unmarried Law Student
 Res.—1363 Dean Street
Proposed by Jacob Wagner

Weber, Abraham
 Unmarried Attorney
 Res.—715 Eastern Parkway
 Bus.—84 William Street
Proposed by Frank Kreitzberg

Wecht, Milton M.
 Married Judge
 Res.—736 Willoughby Avenue
Proposed by Hon. E. Greenberg and Mrs. H. Levy

Welling, Henry
 Unmarried Lawyer
 Res.—496 East 95th Street
 Bus.—170 Broadway
Proposed by Roy Berlin

Wicintowsky, Sidney
 Married Handkerchiefs
 Res.—863 Montgomery Street
 Bus.—54 Canal Street
Proposed by Jacob S. Doner

The following have applied for re-instatement in the Brooklyn Jewish Center:

Bloomgarden, Saul
 Married Principal
 Res.—95 Sterling Street
 Bus.—195 Sandford Street
Proposed by A. H. Zirn

Canick, Dr. Michael
 Married Physician
 Res.—896 Park Place
Proposed by Dr. R. Finkelstein

Cholodenk, Dr. Jack
 Unmarried Dentist
 Res.—717 Eastern Parkway
 Bus.—844 St. Johns Place
Proposed by M. M. Goldman

Cohn, Mrs. Anna R.
 Res.—834 Park Place
Proposed by Dr. I. H. Levinthal

Cook, Samuel
 Married Liquor
 Res.—1363 Dean Street
 Bus.—425 Sutter Avenue
Proposed by Henry Seinfeld

Eisenberg, Joseph
 Married Coat & Apron Supplies
 Res.—706 Eastern Parkway
 Bus.—605 West 42nd Street
Proposed by Chas. Perman

Fink, A. S.
 Married Insurance
 Res.—712 Empire Boulevard
 Bus.—1528 Pitkin Avenue
Proposed by Aaron Gottlieb

Gorschen, Sam
 Married
 Res.—376 Crown Street
Proposed by I. B. Rosenfeld and Frank Levey

Koepfel, Jacob
 Married
 Res.—425 Brooklyn Avenue
Proposed by Jacob S. Doner

Kreger, A.
 Married Auto Renting
 Res.—620 Greene Avenue
 Bus.—566 Flushing Avenue
Proposed by Chas. Dilbert

Krinsky, Louis
 Married Men's Trousers
 Res.—1353 Carroll Street
 Bus.—126 Fifth Avenue
Proposed by Charles Fine

Lerner, Dr. Max
 Unmarried Physician
 Res.—1020 President Street
Proposed by M. M. Schachne

Levine, Dr. Abraham
 Married Dentist
 Res.—607 Eastern Parkway

Levinson, Solomon
 Married Lawyer
 Res.—1376 President Street
 Bus.—350 Fifth Avenue
Proposed by Emanuel Greenberg

Linett, Dr. Joseph M.
 Married Physician
 Res.—1474 President Street
Proposed by Jacob S. Doner

Post, Samuel
 Unmarried Waists
 Res.—255 Eastern Parkway
 Bus.—1410 Broadway
Proposed by Dr. J. Cholodenk

Prever, Jacob
 Unmarried Pharmacist
 Res.—689 Montgomery Street
Proposed by Leib Lurie

Rackoff, Leo
 Married Jeweler
 Res.—1045 St. Johns Place
 Bus.—306 Grand Street
Proposed by Louis Palatnick and K. K. Klein

Ro'nick, Dr. Jacob
 Married Dentist
 Res.—271 Brooklyn Avenue
Proposed by I. Silberberg

Schleiff, Oscar
 Unmarried Lawyer
 Res.—27 Stoddard Place
 Bus.—152 West 42nd Street

Weinstein, Abraham
 Married Interior Woodwork
 Res.—1339 Carroll Street
 Bus.—108 Jewell Street
Proposed by Emanuel Greenberg and Hyman Aaron

Wolfe, Dr. Chas. H.
 Married Dentist
 Res.—1379 Union Street
 Bus.—62 Hanson Place
Proposed by Mrs. S. Fleishman and I. Gluckson



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KADISH

(Continued from Page 7)

ago, and was rushing to the temple to say *kadish*. This shocked me, because I had thought there were no casualties in his family.

When we entered the synagogue, the service had already begun. Shortly before the end of it, three men walked forward.

To my astonishment I saw Captain Sturges. He was also saying *kadish*! There were the sergeant, the captain and my friend, all three swaying to and fro, solemnly murmuring the ancient prayer.

The service ended. Waiting for the men, as they neared the door, I heard the captain speaking in jargon, (which to my amazement a few years later, I discovered here in America was called Yiddish. We knew little of this jargon where we lived.)

Said the captain to the sergeant: "Why didn't you tell me where you wanted to go last night? I thought: 'Why should I let you have an evening of pleasures when I can't go to say *kadish* for my mother! I am sorry.'"

I introduced the Hungarian to the Americans. He spoke English fluently because before the War he had been employed by an export firm as a correspondent. I asked him for whom he had to say *kadish* and he answered: Miss Rozsi, I didn't have the chance to tell you that I am happily married to a lovely Russian girl whom I met while a prisoner in Russia. Thank God, my family is well. I have prayed here for my wife's parents, who were killed during the pogrom in Kishenev in 1906 . . ."

"Did you say they were killed in Kishenev, in 1906?" interrupted the sergeant excitedly.

"Yes."

"What do you know about them? I mean, the people there? Oh, well, what *could* you know about people who were murdered many years ago?" The sergeant moved his cap up and down on his forehead. As we walked, we reached an elevated point on the street where we could see the Bay of Quarnero, the blue Adriatic. We stopped there. Everybody stops there. It is a beautiful sight. But the sergeant must have seen only bloodshed and horror—

"Yes, I *do* know a lot about the history of those times of Kishenev," replied the Hungarian. "I often heard about them." He touched the sergeant's shoulder. "Are you from Kishenev?" "I was transferred there after I had been in many other prison camps. I liked the people. We had more privileges than anywhere we had been. Russia was intent on finishing the War, and we were rather free to go about. During an epidemic the Jews were very good to us. One influential family intervened for me and I was taken care of by them."

The sergeant was restless. His features assumed an intense, preoccupied expression as Mr. Aczel went on:

"That family who nursed me back to health, had a daughter. She was adopted by them after her parents were killed in that pogrom, and her only brother left for America. She fears he is dead too, so she requested me to say Kadisch for her parents. Incidentally, today is the anniversary of their death, and as soon as I reached my parents' home, I left my wife with them and hurried here for *kadish* . . ."

"What's your wife's name?" again interrupted the sergeant.

"In Russian we call her Sonia."

"My sister wasn't Sonia," said the American very slowly. "She had a nice Jewish name. We called her Rachel Leah."

"Why Rachel Leah is my wife's Hebrew name too," exclaimed the Hungarian.

Captain Sturges and myself were listening breathlessly—excitedly.

"And her family name?"

"My wife's foster parents were called Leibowitch."

There was a pause. Then the sergeant said: "Did you ever hear of Reb Schmule Rosenzweig?"

"That was my real father-in-law's name."

"*Your real father-in-law?* And you say he was killed in the pogrom of 1906, on the Sabbath day?"

"Yes!"

"Do you happen to know the Jewish name of your dead mother-in-law?"

The sergeant was speaking loudly, agitatedly.

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Hours: 8:45 A. M. to 3:15 P. M.

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REGISTRATIONS NOW BEING RE-
CEIVED . . . TELEPHONE PRES. 4-1400

"Yes, *Fegele*," replied the Hungarian, with equal excitement. "She was a very pretty, red haired, white-skinned, tiny little woman. Her left arm was twisted in a previous pogrom. They had a son who was killed. His name was Moyshe."

"Moyshe, little Moyschiku!"

* * *

The sad memorial prayer, *kadish*, had brought happiness instead of sorrow. The lost Russian brother, now an American citizen, found the lost Russian sister, now the wife of an Hungarian, in no man's land.

Yisgadul, Veyiskudasch, Schemah-raboh!

THE ETERNAL ROAD

(Continued from Page 6)

fense. . . . We have memory and law.
. . . . Hee-hee . . . admirable weapons.
. . . .

The President and the elders lift the scroll of the Torah in its velvet wrapping out of its niche after the prescribed fashion and having carried it past the congregation in a semicircle approach the Almemor therewith.

THE RABBI (while the scroll is being gradually brought to him)
Once more will I traverse with you the path which our souls, the souls of Israel, have gone, even from the beginning of time unto this day. . . . And the memories of that old eternal path will lend us strength for the new one that begins tomorrow. . . .

In the prescribed manner the President, the Pious Man, and the Elders take the Torah-scroll from its wrappings.

THE RABBI
Prepare ye for the dusty roads! For the way has no end. Fortify your hearts against the burning of thirst! For that which is ordained has not yet ended. What can there be for us to fear on the morrow after *this* night's eternity? *From the hands of the Pious Man he accepts the scroll and unrolls it.*

(Now a number of Biblical episodes are shown, depicting the history of the Jewish people, and after the final one, the destruction of the Temple, the Angel of the End of Days appears and spreads his arms over the refugees in the Synagogue, who have sunk into a troubled, apprehensive slumber. The Angel speaks:)

Ye Sorrowers, no judgment by mortals wraught
Can blot out or bring Israel to naught.
God's eternal promise and covenant are
Immortal ev'n beyond His sun or His star.
Be grateful for sorrow, your sorrow's cause
In divine strength rooted still upward draws.
Be grateful for fire burning dross, forcing you
With love of your God the world to pierce through.
My people, in dreams hear the sounds that abide,
The bridegroom's singing, the joy of the bride.
I meet you. Wander, set free from all harm,

Into the Kingdom of my strong arm. The light of dawn falls on the sleepers. Peals of trumpets approach the synagogue, and soon the King's Messenger enters to bring to the Congregation the news they have been fearing to hear:

"Command of our most gracious king," reads the Messenger from a document: "We order that this Congregation of Israel shall leave the territory of our royal city by nightfall—on pain of death. . . ."

The Rabbi lifts the scroll of the Torah. "We are prepared for the way. . . ."

The Congregation laments: "God of Abraham, Isaac, and Jacob. . . ."

The Estranged One cries: "Why do you lament? . . . Are you weary after this night? . . . I am not weary. . . . Come, father. . . . Come, all of you, and follow our Rabbi. . . . I have seen the Messiah. . . . He is even now on his way. . . . We must set out to meet him. . . ."

The Synagogue is blotted out. Up the Road goes the procession of Biblical figures, led by—

Abraham with Sarah and Isaac,

Followed by Jacob, Rachel and Joseph.

Next comes Moses carrying the Tablets of the Law, with Aaron, Miriam and Joshua.

After them Ruth, with a bundle of ears, and Boaz.

Samuel follows.

Then David with harp and sling.

Then Solomon with a model of the Temple.

Then Isaiah and Jeremiah accompanied by the blinded Zedekiah led by Ebdemelech.

Last follows the timeless Congregation of Israel, led by the Rabbi with uplifted Torah-scroll, and by the Estranged One's Son.

From above, the Angel of the End of Days, leading the Heavenly Host, moves towards the eternal procession of Israel.

The Angel of the End of Days opens wide his arms, arch-father Abraham stretches out his own, but before the meeting can take place the scene fades into darkness and the play

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WHAT WILL BE THE INFLUENCE OF THE ARABS OVER THE PALESTINE JEWS?

(Continued from Page 11)

perceptible in our own day. Do not forget, too, that both Arab and Jew are derived from the same Semitic stock.

Leaders of both sides constantly emphasise that there is no fundamental racial animosity dividing the two peoples. Jews may blame the troubles on the effendis, and the Arabs may blame them on the immigrant capitalists or the politicians, but there is little of such racial hatred as is evinced by the London Fascist for the East End Jew or by the Teuton for the Latin.

Even during these dark days there is considerable fraternisation between Arab and Jew. At the Dead Sea Concession worked by the Palestine Potash Company, no rupture has occurred between the Arabs and Jews who work side by side under the same master. Fellaheen continue to labour for Jewish farmers, and only leave under intimidation from the strikers. Just before the regime of terrorism opened with the massacre of Jaffa Jews, Arabs warned their Jewish friends from nearby towns to stay away. During the 1929 killings, numbers of Jews were hidden in Arab houses for safety.

History is eloquent of Arab-Jewish kinship. Both peoples combined in the eleventh century to defend parts of Palestine against the Christian Crusaders. It is said that the Moorish invasion of Spain was partly to relieve the Jews from Frankish oppression; and though this belief may be taken with a grain of salt it is well known that Muslims and Jews, working as a team, distinguished themselves culturally and socially not only in Spain but also in Mesopotamia, Persia and

Egypt.

If the Arab could hold his own with the Jew in those days, why not now? We are given to understand by Zionists that Palestinian industrial enterprise is mainly Jewish. But, if the Arabic genius has not yet demonstrated its enthusiasm for the mechanical side of production it certainly has shown results on the agricultural side. At least half the Jafa oranges and other citrus fruits are grown by the Arab farmer, who has extended the area of his olive, fig and vine cultivation in the last eight years from 177,000 to 633,000 dunams, an increase of 368 per cent. Furthermore, it is true that the whole of the newly-established and flourishing banana trade of Jericho is due to Arab initiative, and that by far the greater part of the vegetables produced in Palestine are grown by Arab fellahin . . .

Already, disquieting figures are issued by the Jewish Agency. We learn that, at the end of 1935, 284,000 Jews, or 75 per cent of the total Jewish population, dwelt in urban centres. Only 91,000 were in rural districts. Of these 91,000, almost half lived in semi-urban areas, so that not more than 46,000 were living in and by the soil. In spite of a large immigration, during the last five years Jews living on the soil have declined in number by 5 per cent!

The Jews are still buying land, it is true, but mainly for urban development. But if the Jew is being ousted from the farming industry, may he not also in time find his match in manufacturing? It can only be a matter of time before the effendi class turns its attention and capital to mechanical in-

dustry, and moves are now being made in that direction. Palestine's feudalism by which great families juggle for national power and alternately dominate the country, is now in the stages of breaking up. Religious intolerance gives way to nationalism. There is evidence of the rise of a native bourgeoisie. All the signs, in fact, point to a transitional process which the Jews are hastening but which would have been inevitable even without them.

In the cultural sphere, the Muslim may easily absorb the Jew, who is often a keen student of Arabic literature. A tragic indication of this trend was afforded by the murder of Lewis Billig, Lecturer in Arabic Literature at the Hebrew University, while he was preparing a Concordance of Ancient Arabic Literature.

Writing to the *Palestine Post*, Mr. Neville Barbour, a well-known Orientalist, said:

"A young Egyptian man of letters came to stay with me in Palestine some time ago, with the express intention of writing a series of articles on the influence of Jewish culture on the rising generation of Palestinian Arab intellectuals. At the end of his investigations he abandoned the project, because he had come to the conclusion that, for all practical purposes, no such influence existed."

It would be a queer turn of fate if, after enduring persecution for a thousand years in order to keep their civilisation intact, the Jews lost it on their return home!

JEWISH EVENTS IN REVIEW

(Continued from Page 13)

sult of such restriction 20,000 Jews will lose the means of making a living. The anti-schechitah law has already stimulated a similar demand in Lithuania. Anti-Semitic groups have submitted a memorandum to the Lithuanian government asking that schechitah be banned entirely.

Strong attempts are being made by the Polish government to control Jewish communal life. One of its major acts has been to dissolve the Warsaw Jewish communal council which attended to the interests of the autonomous Jewish community. In its place the government set up an "Advisory Council".

How to regard the attitude of the Italian government toward the Jews is becoming more and more perplexing. On the one hand the government is still extending the hand of hospitality to German refugees and to Jewish students from Palestine and Hungary. On the other, the government seems to be permitting unduly, if not participating in, the anti-Semitic utterances in the Italian press which have been increasing in intensity. Upon the first appearance in the Fascist organs of articles charging the Jews with not being unwaveringly loyal to the Fascist doctrines, assurance was given in well-informed circles that the accusations rep-

resented merely private views. Since then, however, the press seems to have gone out of its way to attack not only Italian Jews but Jews of neighboring countries. The Jews in France are made special targets of attack, it apparently being resented that the Premier of France, Leon Blum, is a Jew. The "Popolo d'Italia" broadly concludes that "Anti-Semitism is inevitable in countries where Semitism is emphatically displayed by its viciousness and intrusiveness."

In Tripoli, which has a considerable Jewish population, the Italian government has taken strong measures restricting Jewish activities. The Govern-

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or, Italo Balbo, displeased at the number of Jewish shopkeepers in the new part of the city, determined to require them to return to the old part where the Jewish quarter is situated. A decree was accordingly issued requiring all shopkeepers in the new section to remain open every day in the week except Sunday. "Tripoli is not Tel-Aviv", said the local "Avvenire di Tripoli" in justification of the decree.

Two Jews who refused to obey the decree were publicly flogged and a third, because of his weak physical condition, was instead sent to prison for three months. The report of the Italian paper is that the flogging was not intended to make the victims suffer but was merely intended as a moral measure.

* * *

Jokes and humor are a very serious matter in Germany. There must be something wrong with them if they induce laughter, probably they have a Jewish origin. Thus it is that the *Deutsche Presse*, the organ of the Reich Union of the German Press, has solemnly appealed to all good Nazis to watch vigilantly over the joke columns of newspapers lest "Jewish dis-

A joke about politics, extravagant wives, henpecked husbands or about married life generally is regarded as an example of "Jewish poison."

TOSCANINI CONDUCTS PALESTINE ORCHESTRA

(Continued from Page 4)

as befits it—every second word at the rehearsals is *cantare!* And what a singing it is—Toscanini and Schubert together! It is useless to waste words on the Mendelssohn Scherzo—for Toscanini's manner of playing it has long become history. And the "Oberon" overture: a triumph of the romantic in music with a second climax and a finale of such force as to be scarcely bearable!

But this does not alone explain the unique and unforgettable impression made by these Toscanini days in Palestine. We have to take the atmosphere into account—the great appreciation of the community (the Jewish people have a special talent for showing their gratitude) to the world-famous man who offered of his own free will to come to us, and the happy feeling that we have not disappointed him

(Toscanini is said to have told his wife that he had the impression of never having been so well understood as here in Palestine). Add to this the delight in the glorious orchestra which Huberman has bestowed upon us—the feeling of boundless gratitude to the Jewish violinist who has proved himself so great a Jewish patriot—the feeling of never being able to repay him the debt we owe him.

Nor must we omit the frame in which the whole was presented to us—Tel Aviv in all its fresh-washed winter beauty, the guests from all parts of the world—the happy, expectant faces and, best of all, the certainty of having gone one step further along the road. We build houses, universities, villages, towns—we build Hebrew schools—we have a Hebrew-speaking farmer and a Hebrew-speaking child; and now we have our Orchestra! It is our contribution (one of the biggest and most ostensible of any we have made) to the musical culture of the nations; and at the same time it is the expression of our unflinching will to stand on our own feet in the future in every branch of life.

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BROOKLYN JEWISH CENTER REVIEW

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No. 25

REFORM JUDAISM SEES IT THROUGH

TWO important and far reaching events have lately occurred in American Jewish life that are deserving of more than passing notice. In Cincinnati, the citadel of Reform Judaism, one of the leading Temples, presided over by the Dean of American Reform, Dr. David Philipson, has abandoned its Sunday morning service and substituted for it a Friday night service.

For a whole generation this Temple conducted Sunday services. It was one of the first to institute this innovation in Jewish life. Many temples throughout the land followed its example and held its principal service not on the traditional Jewish Sabbath, but on Sunday. This was to revolutionize Jewish life. The Sunday service was to save Judaism. And now, after a generation of experimenting, the leaders of Reform begin to see it through. They realize that the Sunday service has not saved Judaism, has not strengthened the Synagogue, has not brought back the Jew to Judaism, but on the contrary, has helped to destroy the Sabbath, the most important institution in Jewish life, has helped to alienate the Jew from Judaism, and has helped many a Jew to become even more estranged from the traditions of his past than he was.

And now comes the report from New Orleans, where the Union of American Hebrew Congregations met in conclave, that the leaders of Reform Judaism voted to discard the non-Jewish choirs, institute more Jewish music, and even restore the functionary of Cantor, which has been abandoned in most of the reform temples.

Time marches on, and Time is the great teacher and corrector of our ways. A new wave of the old Jewish spirit is beginning to permeate Reform Jewry in America. Let us hope that the few counter-reforms noted above may be the forerunners of a real revival of Jewish religious life, not only

among the reform elements, but in all the groups constituting American Jewish life.

EIGHTEEN! AND NEW LIFE COMES TO THE CENTER

THE Jew of old loved to associate the number eighteen with its Hebrew numeric connotation, *Chai*, which means Life. As if to fulfill the mystic meaning of that number our own Brooklyn Jewish Center, which is now commemorating the eighteenth year of its existence, is witnessing a remarkable resurgence of life, a revival of interest and activity, which we have not experienced for many a year.

The recent Annual Meeting gave evidence of that new breath of life that seems to have penetrated the dry bones of our community. The large and interested group of men and women who attended, the inspiring reports that were delivered, and above all, the great success of our membership drive, which now gives us almost eleven hundred good-standing members, are evidence of the new spirit that has come to our institution.

We hope and pray that this evidence of new life will continue to mark all of our activities, so that through the instrumentality of our Center all the Jews of our community may begin to live a life devoted to our faith, to our people and to humanity.

AN EXAMPLE THAT DESERVES EMULATION

WE have been informed that one of our members, who has worked in the interests of our institution with a whole-hearted devotion for many years, has taken out an insurance policy for \$5000, and designated the Center as the beneficiary. While he finds it impossible to present such a sum as a gift to the institution

he loves so much, he feels that he can lay aside every year the small amount that the premium represents, and feels too that when he is summoned to the world beyond, his gift will help the Center to achieve yet more progress in the sacred work it is endeavoring to do.

What a fine example this would be for many of our members to emulate! We are often staggered by the large sum of the mortgage with which the Center is burdened. To ask our members to raise the money to relieve this debt would be almost a utopian act. But how easily the task would be achieved if only two or three hundred of our more than thousand members would do as this one member did and take out insurance policies, ranging in amounts from one to five thousand dollars, for the benefit of the Center, and furthermore, specifying that this money should be used solely for the reduction of the mortgage. In this way we could be assured that we would leave to our children a spiritual as well as a material legacy, one that would help them to live their Jewish lives. It would be a gift worthy of Jewish parents thoughtful of the Jewish future of their children.

We dare hope that this one example of our loyal member will soon become the practice of many of our brothers, so that we will in truth be able to say of them: "They were lovely and pleasant in their lives, and in their death they were not divided." In death as well as in life their names will be linked with our institution in glory and in blessedness.

—I. H. L.

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JEWISH PARTICIPATION IN THE NEW YORK WORLD'S FAIR

SHOULD the Jews participate in the World's Fair?
In what way can they participate?

These are questions that have occurred to many. In fact it is not generally known that last summer an informal committee of Jewish leaders called on George McAneny, Chairman of the Fair Board of Directors, to ask him the same questions.

Mr. McAneny replied at once: "Of course the Jews should participate." And he added that as soon as the organization of the Fair was more advanced, he wanted the committee to call on him again.

It is simple enough to say that the Jews should participate in the Fair. But it is more difficult to decide how. A fair basically is an exhibition of products. Entertainment is supposed to be a secondary consideration, although in most modern fairs entertainment is the essential feature.

What products could the Jews, as Jews, exhibit? Jewish manufacturers naturally fall into the category of American manufacturers. Jews could show in some way the part that they played in the growth of the United States, but those pioneers and leaders who were identified with the development of the country were active as American citizens, and not particularly as Jews.

There is one way in which Jews could worthily, and in good taste, take part in the Fair. They could erect a building for the presentation of the work of Jewish artists, where Jewish painters and sculptors could exhibit, where Jewish actors could produce the best of their plays, where Jewish musicians could reveal their best creations.

In addition to that they could provide a special exhibit to acquaint the world with the progress made by the Jews in rebuilding Palestine, and to show the products of Palestinian industry and agriculture.

Jews will surely take part in the Fair, and it is therefore necessary that they should discuss participation now, while there is enough time to make the proper arrangements. At the World's Fair in Chicago the Jewish exhibit was woefully inadequate. We can avoid a repetition of this by giving the matter sufficient consideration and making proper preparations in good time.

—J. K.

ANTISEMITISM FOLLOWS HARD TIMES

By ABRAHAM L. SACHAR

From An Address Before the Institute of Human Relations, Lawrence College, Appleton, Wisconsin

MANY of my own people are sensitive because they are not welcome in certain groups. They cannot join certain golf clubs. They cannot belong to certain country clubs. They are not permitted in certain suburbs—not legally prohibited, of course, but through social pressure. They suffer from various forms of social discrimination. But this is not anti-Semitism. It is social selectivity, and I've never resented it. I think that only those who are hyper-sensitive do resent it. I say quite frankly that I, too, choose my own friends, that I am not comfortable with certain people. And I am willing to let other people choose their associations and their social groupings. I have never participated in the sham battle to break down this type of social selectivity, which is more or less natural.

I wish that all anti-Semitism were confined to this plane. But, of course, it is not. And it is the other type that I wish to discuss. To me, anti-Semitism becomes significant only when it attempts to take from the Jewish people the opportunity for a livelihood or for the peaceful pursuit of the full and complete life. When the right of Jews to attend law schools is attacked, when the ratio of Jews is cut down in medical schools, when economic boycotts are preached, when citizenship is jeopardized, when Jews are discriminated against in immigration laws, in a word, when the civil and political integrity of the Jews is assailed—then you have anti-Semitism. In relation to the situation in European lands there are few such areas of difficulty—yet anti-Semitism is not altogether absent even in this country. There are well organized groups that call themselves American and Christian that have been fulminating with little regard for truth or decency. How strong are they? How strong are they likely to become? Who listens to them? Why? What can be done to end the attacks and to prevent them from transplanting the consequences that they have brought in Europe?

To answer these questions it will be necessary to analyze the basic causes for anti-Semitism. I think the most

important element that makes for friction is economic. I don't wish to be misunderstood. I am not a Marxian historian. I don't believe that "Mann ist was er esst," I don't believe that man lives by bread alone, I don't take the attitude of certain historians who interpret all of human history in terms of bread. Nevertheless, I think we would not be realistic if we did not recognize that the most important factor is economic. And in this respect I wish to state my thesis at the outset. I believe that *tolerance is the luxury of abundance*. In good times, when there is plenty for all, when there are enough jobs to go around for all except the unemployables, when there is plenty of food, when there is security for tomorrow, you usually find no friction of a virulent kind between groups. In good times the majority is tolerant of the minority. It may practice social selectivity.. I may dislike the unlike. But dislike does not become virulent until times are bad. For jobs are scarce. Fears mount. It is natural for those who are insecure to wish to cut down the competitive field, to reach out for the jobs and the opportunities which may be held by minorities who now suddenly become interlopers, intruders. Of course, in "civilized" communities it is not possible simply to dispossess a minority group. That would not be ethical. Hence philosophical justifications are created for the seizure. But the justification comes after the seizure. The desire to dispossess comes first and then the arguments are created to justify the desire. That is why the arguments are so often contradictory. Jews are a menace to the country because they are Bolsheviks. Jews ruin a country because they are capitalists and control all finance and industry. Jews are parasites, the tapeworms of civilization. Jews are dangerously creative and pollute a pure culture. The arguments are spun out *ad nauseam*, irrational, of course, but the creations of groups of people placed by economic circumstances in a position where they must find some philosophical justification for unethical acts. It is primitive, it is uncivilized; (Continued on page 20)

"THE BROTHERS ASHKENAZI" AND JEWISH SENTIMENT

By WILLIAM I. SIEGEL

FROM Manchester in England to Lodz in Poland there stretches a long road. Between the habits of Victorian England and the customs of contemporary Polish Jewry lay a chasm of distance centuries old and world wide. And yet the one fundamentally affected the other; for geography alone does not form the mind nor create the life of a people. The economics of production, the mechanics of distribution and the mysteries of finance operate regardless of space and distance. The physical facts of the industrial revolution in Manchester gave birth to the doctrine of *laissez faire* in business and in government equally as much in Poland as in the rest of the Western world. So also the struggle for freedom therefrom was no less painful for the heir than for the ancestor.

These truisms give the color and part of the content to I. J. Singer's sombre novel, "The Brothers Ashkenazi". The story is that of the two generations growing to maturity during the development of Lodz from a backward Polish agricultural village to a manufacturing center of world-importance. It is likewise a story of the decline of Lodz from its proud position. The growth was caused by steam and machinery. The decay was generated by the disruptive influences of a haphazardly managed financial system. But both the processes of growth and of decline are in themselves relatively unimportant to the author. They are in effect incidental only to the analysis of ideas and ideals both as they motivate the lives of the chief protagonists and as they affect the operation of social forces.

The Brothers Ashkenazi were two in number, twins separated at birth by moments only. This twinship of blood was, however, the only kinship between them. Fundamental differences of character created antagonisms which as between the brothers furnish the details of the book's plot. So also on a larger scale as these brothers differed in living did they exemplify the varying reactions among the Polish Jews to the phenomena of modern industrialism.

Jacob Bunim, the younger twin, possessed social traits and a gift of *bon-homme* which easily afforded him the

assimilation into modern habits which he so greatly desired. He is the personality-salesman whose clothes may differ from age to age but whose method of approach never varies. Beginning with a marriage of convenience to the daughter of a great and wealthy Jewish house he founded a fortune by social contact and easy manipulation of brokerage and used that fortune as the sesame for entrance into the polite world of Polish and German society. Only at the end of his life did Jacob Bunim come to stand for something other than pleasure and creature comfort. His successful search for his ha-

ted elder brother among the dangers of Bolshevik Russia both displayed and developed in him virtues long dormant. And at the last, by an heroically obstinate refusal to stultify himself by insulting his Jewish birth for the amusement of a Polish officer, he invited the violent death which closed his career. "Nothing so became his life as the leaving of it".

Simcha Meyer, the elder twin, later Westernized into Max, also became a personage and in fact the chief figure of industrial Lodz. He began his career under difficult circumstances and

(Continued on Page 22)

THE DEATH of MAX ASHKENAZI

From "The Brothers Ashkenazi," by I. J. Singer

HE . . . switched on the light. He looked at the rows of heavily bound, gilt volumes, with their Gothic lettering and their thick pages. They did not interest him; they had no meaning for him. Very painfully he went down to the bottom shelf, where, out of sight, there stood a few Hebrew books. He drew out an old, tattered Bible and went to bed again.

By the red electric light, under the picture of a satyr pursuing a native girl, he turned the pages slowly, and his eyes moved over the heavy words of Proverbs and Ecclesiastes, concerning the vanity of life and the insignificance of man. These were the words that he had always hated, from childhood onward, like the mumbling of old dotards. Now he found them strangely intimate and true. He closed his eyes and continued to turn the pages automatically. Suddenly he came to a page which had been turned down. He opened his eyes and saw that he had reached the book of Job; the turned-down page was one which he had been reading during the mourning period for his brother, Jacob Bunim. Eagerly, as if something were about to be revealed to him, he scanned the lines, murmuring the words aloud:

"So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown; and he took himself a potsherd to scrape himself with-

al; and he sat down among the ashes . . . Now, when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment to come together to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great. After this opened Job his mouth and cursed his day . . ."

From the adjoining rooms clocks sounded out the hour with slow ceremonial rhythm.

Max Ashkenazi laid the volume down on the pillow and put his hand behind his ear, in order to count the strokes. In that instant he felt a sudden and fearful tightness at his heart, as though it had been gripped by a pair of iron pincers. He uttered a frightened croak and reached for the electric cord dangling over his bed. But by the time the manservant arrived, Ashkenazi was dead.

His head had fallen across the rumpled pages of the Bible. His hand clutched convulsively the electric cord.

THE HEARINGS BEFORE THE ROYAL COMMISSION IN PALESTINE

(From the Official Report)

REPLYING to a question whether Dr. Weizmann had suggested that it was the definite policy of the Jewish Agency to replace Arabs with Jewish labour, Mr. M. Shertok (head of the Political Department of the Jewish Agency in Palestine) said:

"I don't accept the word 'replace' without reservations. It is the policy of the Jewish Agency not to let it come to that; that is, to employ as many Jews as possible in Jewish enterprises."

In connection with the labour estimates Sir Horace Rumbold asked: "Are you taking into account the large number of nearly 10,000 Jews who came into this country illegally and have remained here?"

Mr. Shertok replied: "Yes, that is one of my proofs that the schedules granted were under-estimated, because in those years a fairly considerable number of Jews were able to remain in the country without the permission of the Government and be absorbed in work without creating unemployment."

"The Jewish Agency never approved of this practice, but openly condemned it, and did what they could from time to time to dissuade people from resorting to it. We are very anxious that our people should be educated in the spirit of observing the law, but it was not for the pleasure of breaking the law that those Jews got into Palestine, nor is it the case that the Jews are indifferent to what the law is. The position was that letters were coming to every Polish township about the shortage of labour in Palestine and plentiful employment. Our people there are in a very difficult condition, and when they saw that if they could only get across they could at once work and that it would take a very long time for a certificate, considering the rate at which certificates were being issued, they took the law into their own hands and said, 'We shall come to Palestine, find work, and then apply for registration.' The point was that in former years the Government did—as it does even now—register for permanent settlement persons who came in as travellers and then found a possibility of establishing themselves and made the necessary application."

The £P60 deposit (Mr. Shertok continued) was an innovation introduced in November, 1933, as a measure designed to prevent tourists from remaining in this country, but this had been going on for a year and a half before the measure was introduced. The position of these people was "impossible." They had become part and parcel of the economic life of the Jewish community. They supported themselves. They differed in no economic respect from the rest of the community, but very much in the legal and human respect. Seeing that this practice has now dwindled, it may safely be said to very inconsiderable proportions, the Jewish Agency had made representations to the Government for their registration as settlers, submitting that they had been sufficiently punished for their offence against the law.

Sir Laurie Hammond: You say you have done your best to dissuade these people from coming. I gather that your activity with regard to illegal immigrants did not extend to giving the police any information regarding them.

Mr. Shertok: It did not.

Lord Peel: The authorities received no support whatever from the public in trying to deal with these immigrants?

Mr. Shertok: It would be humanly quite inconceivable for Jews to give information against fellow-Jews to the Government in order that these Jews should be deported from Palestine and sent back where they came from.

Lord Peel: Do you suggest then that it is not much good for the Government to limit these schedules because the result is that they get an illicit immigration who have the sympathy of the Jewish population?

Mr. Shertok: We regard the whole thing as a misfortune. Illegal immigration did not take place in order to get larger schedules. It was the result of small schedules. These illegal immigrants very often became prey to unscrupulous spectators who promised to get them into Palestine in a proper manner. It was most unfortunate from every point of view, but the result of a clash between the law and economic realities.

Lord Peel: In that case, if there is such a clash, you get no assistance from

the Jewish population in enforcing the law. That is a very serious charge indeed.

Mr. Shertok: I would not put it as high as that. It is a question of doing something which would lead to the deportation of a Jew from Palestine. It is a matter which affects deeply the individual consciousness of the Jew. When there is a question of a Jew who knows that his fellow-Jew would be sent back, sent back in most cases to appalling conditions, it is quite impossible for him to go out of his way to give information.

Lord Peel: The Jewish Agency is placed in a very peculiar, a very important position under the Mandate. It has to advise and co-operate with the Administration of Palestine. Do you consider it consistent that position for which it has been especially selected when you actually justify publicly, and before this Royal Commission, the action of the Jews in refusing to co-operate with the Government?

Mr. Shertok: I am explaining the motives underlying the conduct of the Jews in this matter. I do not think that any other people or race would act differently if placed in the same circumstances. I would appeal to you to place yourself in the position of a Jew who is in Palestine in relation to his fellow-Jew who is here illegally. . . . I do not think it has ever occurred to the Government, not to my knowledge, to turn to the Jewish Agency for assistance in order to make possible the deportation of Jews from Palestine. I do know that the Government understood perfectly the psychological situation in which the Jews found themselves.

In answer to further questions from the Chairman, containing the suggestion that the Agency had set themselves up as "the judges and advocates of the Government as to whether the law should be carried out or not," Mr. Shertok said that the question of their "allowing" illegal immigrants to come in did not arise at all, and repeated that they had never been called upon by Government to assist in this. The Government understood perfectly that the Agency could not be expected to assist them in order to deport Jews from Palestine.

A DIGEST OF TESTIMONY WHICH WILL DEEPLY AFFECT THE FUTURE OF THE JEWISH HOMELAND

Britain's Help in Settling Jews

Lord Peel asked what had been done and what was being aimed at "to encourage the close settlement of Jews on the land" under Article 6 of the Mandate, to which Mr. Harris (Irrigation Advisor to the Palestine Government) replied that, generally speaking, the whole policy of the Government has been directed towards the close settlement of Jews on the land. The construction of roads in the rural areas, the draining of swamps as in Beisan, Wadi Rubin and Birkat Ramadan, had all tended to this end, as had the Government's agricultural, horticultural and veterinary services.

Lord Peel: "You have translated this into a policy which has really been the reclamation of land as a preliminary to close settlement."

Mr. Harris mentioned Government grants in the last two years of £P6,500 per annum to the Jewish Agency's Research Station and the Government's financing of the Agricultural Mortgage Bank to the amount of £P1,150,000. Then there was the very important Government expenditure on public security which was connected with the policy of close settlement.

Sir Harold Morris asked if remission of taxes to cultivators came into this, and Mr. Harris replied in the affirmative; but Mr. Andrews (Development Officer) pointed out that, as the Arabs were the greater possessors of the grain lands to which the remissions applied, they were the beneficiaries from this.

Mr. Salmon (Commissioner for Land and Surveys) explained that the survey of the whole country, excluding the Beersheba district, had been completed, and that 2,458,964 dunams had been surveyed for settlement, of which 1,364,631 dunams had been actually settled and recorded in the Land Registers. He explained that the work was more complicated than had been expected, and that, without a considerable increase of staff, it would take a long time to get the Registers completed. The Department had also made a survey of the sub-soil water-courses of the plains. It was stated that, of the total Jewish population of 370,000, there is at the present time an agricultural population of about 50,-

000—namely, 13.5 per cent. of the whole.

Sir Laurie Hammond asked, "How much more land is there available—that is the real problem?" Mr. Bennett replied that, with regard to the State Domain, there was no cultivable land available, and Mr. Andrews added that any State lands that could be used were ear-marked for the resettlement of displaced Arabs.

Mr. Bennett gave the Government's definition of cultivable land as land which is actually under cultivation, or which can be cultivated by the application of resources which are at the disposal of the average cultivator.

Sir Morris Chester: What does that mean? An average between the richest Jew and the poorest Arab?

Mr. Bennett: It certainly does not include the richest Jew. It includes the ordinary Arab, not the resources of the Jews.

Lord Peel: Then the word "average" does not mean anything.

Sir Laurie Hammond: It means the average Arab.

* * *

The Displaced Arabs

Sir Horace Rumbold went into the question of the resettlement of displaced Arab cultivators. Mr. Andrews stated that since 1931, 3,271 applications had been received from landless Arabs for resettlement on the land. Of these only 664 families fell within the definition prescribed by Government; and of the 664 families 317 declined on various grounds to take up the holdings offered, and 347 families had been provided for upon Government estates.

Mr. Andrews stated that the 300 odd Arabs whose claims had been allowed but who had not been resettled had rejected the land offered for resettlement on several in the Beisan district was unhealthy. This, in spite of the fact that it was adjacent to the Jewish settlement of Beit Alpha, one of the most prosperous in the Emek.

* * *

Sir Laurie Hammond stated that the ordinance of 1921 by which land was not to be transferred except with the High Commissioner's approval was found to be useless, and nothing further was done until 1929. What hap-

pened to the Arabs displaced in the meantime, he asked.

Mr. Andrews replied that there had been no complaints by Arabs other than those on record. He said that the Government had to scout around to get people to put in their applications. If there were others they must have gone into the towns or into the orange groves.

Lord Peel again asked why there were so few complaints and applications, and Mr. Andrews stated that not so many people had been displaced as had been imagined. Some tenants had very large areas—for example, the average holding of Arabs in the Plain of Jezreel, which was bought by Jews, was 300 dunams.

Sir Laurie pointed out that the Shaw report stated that in the past dispossessed persons had been absorbed in other villages, but that no further land was available without displacing other parts of the population.

Mr. Andrews remarked that since the time of the Report there had been a large increase in the planting of groves, mainly by Arabs, that the sizes of some of the towns had doubled and trebled, and that sources of employment had been provided which did not exist before.

* * *

Origin of the Halutz

Mr. Shertok dealt with the far-reaching transformation involved in Jewish immigration. He thought that the Halutz or Pioneer conception originated in America, but the first organization was launched towards the end of the war by Captain Joseph Trumpeldor in relation to Russia. Captain Trumpeldor, who had served with the British Army in Gallipoli as a member of the Zion Mule Corps, had started this movement for Palestine on the eve of the Bolshevik Revolution. This movement was now considered in Russia as counter-revolutionary, and therefore illegal. The Halutz is a movement of the young generation of Jews abroad who see their future in Palestine. There was a small movement in England, and it was still allowed in Germany.

Explaining the nature of the training of young people for work in Palestine, Mr. Shertok said it was mental

(Continued on Page 19)

JEWISH NAMES ARE INFREQUENT AMONG WOMEN ATHLETES

By PAUL G. GOLDBERG

THE feats of the Jewish women athletes are difficult to enumerate. Why this is so should not be puzzling. An examination of the records of track and field, tennis, golf, fencing, horse-racing, swimming and ping-pong will reveal that among the leaders are Jewish girls. Yet few people, even those conversant with sport, know much about them. As Jews they have had little publicity. The English press either does not know the facts, or if it does hesitates to publish them because of fear that they will be injurious to the almighty box-office.

Consider the case of Miss Helen Jacobs. Miss Jacobs has been for years one of the outstanding women tennis players of the world. Jew and gentile alike ask: "Is this girl Jewish? Her name certainly suggests it." But it is very difficult to find anyone who will vouch for her Hebraism. The truth is that her father is a Jew, but the officials of the Lawn Tennis Association are afraid to publicize this information. Patrons of the game are almost always gentile, and the box-office receipts might be affected.

Mind you, this is not intended to be chauvinistic. It is contrary to the spirit of sport to pit one race against another—though of course capital is made of this competition in the professional world, such as in boxing or wrestling. But the fact still remains that for good or evil, Miss Jacobs lingers among Gentile friends. She prefers not to be called Jewish, and she doesn't particularly appear to be a non-Aryan. Then again, being half-Jewish, she may claim allegiance to the other world, too.

Another reason why the Jewishness of women athletes is not known is that investigation is not often made to discover the ancestry of women in sports. Where men are concerned, this is done because the males are in the spotlight continuously and sports fans want to know definitely whether this fellow is Jewish, or that Italian, or a third a Swede. But the readers of the sports pages are rarely interested in the doings of the other sex. They are prone to disdain women's sports.

Of course there are exceptions. Mme. Suzanne Lenglen, one of the very greatest women tennis players of all time, was Jewish, and did not duck it. She almost revelled in it, you might

say, but that was partly because she was a fresh, vivacious personality.

* * *

This is the twentieth century and the girls have been emancipated. It is no longer a sin for them to participate in rigorous sports, and barring the more strenuous fields, they have invaded practically every line of athletics. They are to be found in golf, tennis, baseball, swimming, badminton, ping-pong, ice-skating, rifle shooting, fencing, basketball, handball, and even wrestling and boxing. Where they cannot be jockeys, they are trainers at the race-track, and if the impulse so moves them they can be associated with managerial and promotional assignments. Lena Levy, sister of the clown, King Levinsky, guided her brother's destinies as a boxer until both came to grief in legal entanglements and setbacks in the ring. On the other extreme, may be found a dignified figure, such as Miss Charlotte Epstein, guardian figure of the Women's Swimming Association for the past no-one-knows-how-many years. Miss Epstein last year resigned from the Amateur Athletic Union when that body went on record as favoring American participation in the Olympics and it was her action more than any another's that had a profound effect on the situation. She has become so endeared to her associates and her disciples that she swayed sentiment immediately, rather than reason, a not invaluable ability.

The same handicaps that militated against the advancement of Jews in sports applied to Jewesses. The case of college prejudice is well-known. It is so strong as to practically bar stardom to all but the very best Jewish athletes.

There are too many angles to this complex situation to be discussed here. One, for example, is the manner with which some colleges bend over backwards to avoid the accusation of prejudice. I know of one institution which is definitely opposed to having Jews on any of its teams, yet to avert the charge of prejudice it has gone so far as to place a mediocre Jewish player on the squad.

There is another point to be made concerning the Jewish girl in sport.

The elder Jews in this country, that is, those who emigrated thirty or forty years ago, retained much of an oblique attitude towards sports. They could not quite grasp the significance of athletics in the American calendar of affairs, nor could they fathom the million-dollar build-up of certain sporting events. To them, naturally, it was only a manifestation of American *meshugais*, to be taken with a shrug of the shoulders.

So the situation came to pass where the males of second and third generations began to feel their way into the new world. They gravitated to sports, if not as participants, as spectators. And being men, the objections of their parents became more and more feeble. Finally the elders surrendered good-naturedly.

Not so where the girls were concerned, and this explains the only recent emergence of Jewish girls into sports. The process of breaking away from the kitchen was more painful and tortured. Even today there are many mothers and fathers who will not countenance the idea of their daughters running around in *gatkes*. For exercise, perhaps yes, but for sturdy competition, for regular tournaments, no, no, a thousand times no!

That is why half-Jewesses have been able to press to the front before the full-blooded Hebrews. The case of Helen Jacobs has been mentioned. There is another such instance, that of Helene Mayer, the half-German, half-Jewish girl whose fencing ability put the Nazis on the spot last year. Miss Mayer was so good that to leave her off the team would convict the Germans of race prejudice and to put her on would embarrass them. There was no compromise, so they put her on, with the publicized announcements, however, that Miss Mayer, on her own free will, was more than glad to be accepted into the Teutons' ranks. Apparently she still considered it an honor to enter the arena in behalf of Hitler.

Probably the two outstanding Jewish women athletes today are Miss Jacobs and Miss Mayer. The latter won the Olympic title in '32 but placed runner-

(Continued on Page 18)

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

HAPPILY we may still say: "To the making of many books there is no end." It is one of the encouraging signs in Jewish life that books are being written in every field of Jewish thought to interest both the scholar and the layman. In the following paragraphs we shall try to review briefly some of the more important works that have recently appeared, and which should prove of interest to varied types of Jewish readers.

Pentateuch and Haftorahs. Deuteronomy. Edited by the Very Rev. Dr. Joseph H. Hertz, Chief Rabbi of Great Britain. Oxford University Press, London and New York.

The *Center Review* has had occasion to speak of this remarkable work at the time the other volumes of the set appeared. We are happy to note that this fifth volume, which now completes the entire set of the Pentateuch, maintains the same high standard of scholarly achievement and perfect editing that marked the previous volumes. The notes, which are appended to almost every verse, give volumes of information culled from the classic Jewish commentators as well as from modern Biblical scholars. The special notes, which precede and which follow certain chapters, are particularly illuminating. Special mention must be made of the scholarly note on the Shema, giving the meaning and the history of the six words which have become "the battle-cry of the Jewish people for more than twenty-five centuries."

In a previous review of this work the hope was expressed which the writer now dares to repeat, that this set of the Pentateuch may be used by every worshipper at the Sabbath services in the Synagogue. The Torah reading, if followed in such a Bible, would have meaning, understanding and inspiration.

* * *

Elijah. A Study in Jewish Folk-lore. by Rabbi Samuel M. Segal. Behrman's Jewish Book House, New York.

No character in Jewish history has succeeded in winning such a hold on the Jewish heart as the prophet Elijah. A whole literature created through the ages, has been inspired by that one man—a literature in which the folk imagination allowed itself free reign. Rabbi

Segal has done a fine piece of work in assembling these scattered teachings of folk-lore, arranging and classifying them according to different themes. The author distinguishes the historical Elijah, about whom we read in the Bible; the legendary Elijah, who lives in the folk imagery of the Jewish people, and the Elijah of theology. Rabbinic literature is rich in striking descriptions of all the three types, and Rabbi Segal has carefully given us these teachings and interpretations in orderly and classified fashion. This reviewer heartily recommends this work to all students of Jewish folk-lore as well as to all who desire to become better acquainted with the rich storehouse of Jewish legend.

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Wisdom from the Bible and Talmud, by Philip Sher, M. D. George Dobsevage, New York.

DREAM, MY FRIEND

By YEHOASH

(Translated by J. Rolnick)

In commemoration of the Tenth Anniversary of the death of the poet.

OH dream, my friend, thy youth
away,
And castles build in air;
And when the world, the practical,
Derides thy dream so fair,
Deplores it like a childish play—
At heart it envies sure
The frenzied richness of thy soul,
Its own—so lean and poor.

O dream, my friend, and noiselessly
Thy castles fair adorn;
The great and mighty deeds you see
Of strongest wills were born.

They also once had been a plant
In shade of one's mind growing—
The world, the sober world, indeed,
Its mud on it was throwing.

O dream, before reality
Thy structure bold has raided;
Extend thy reverie so far,
Till mankind be pervaded.
Perhaps a tinge, a ray, a spark
In their drowsy mind will dwell,
Before the scoffing multitude
Thy vision will expel.

The author is a prominent physician of Omaha, Nebraska, who in his younger years was known as a brilliant Talmudic student. He received Semicha from great rabbinic authorities. In the volume just published he has succeeded in making what the publisher designates as "a judicious selection of wit, wisdom, edifying legends and tales from ancient Jewish lore."

The value of the book would have been greatly enhanced if the author had appended to each quotation the source of the reference. But even as it is the book will undoubtedly prove of great usefulness, especially to those who are unfamiliar with the rich mine of wholesome wisdom that is contained in our ancient literature. The translation is excellent and the choice of selections was made with much intelligence and appreciative understanding.

* * *

The Gospel Parables, in the Light of Their Jewish Background, by W. O. E. Oesterley, D. D., Litt. D. Macmillan Company New York.

Dr. Oesterley has done much to enrich our knowledge of Jewish history and religion of the Biblical period. In the present work he set for himself the task of studying the parables of the New Testament in the light of their Jewish background. Parables and allegories play an important role in all ancient literature, but particularly so in both the Old and New Testaments, as well as in the Talmud and Midrashic literature. Dr. Oesterley analyzes all the important parables in the New Testament and endeavors to give their counterparts in Jewish literature, and when that is not possible, he analyzes the parables in the light of the Jewish environment and similar Jewish teaching. While the book is written in popular style, it does presume some knowledge of Scriptures and also of Rabbinic literature. Those who are interested in this subject will find in this volume much of interest and value.

* * *

The Royal Table, An Outline of the Dietary Laws of Israel, by Rabbi Jacob Cohn. Bloch Publishing Company, New York.

It is hardly necessary to state to

(Continued on Page 17)

THE LYRIC POET LAUREATE

By JOSEPH KAYE

PHILIP M. RASKIN has published a new book of poems, "Lantern in the Wind."*

And this is an event, for Philip Raskin is an anomaly in Jewish life, an anomaly even in non-Jewish life.

Philip Raskin is not afraid to sing of the gold in the sunlight, or of the rose on a girl's cheeks. He is not afraid to lose himself in wonder over and over again at the fleecy whiteness of a cloud, and never forgets the tenderness and rapture of an embrace.

In this age of grim realities Philip Raskin is a complete sentimentalist and is beautifully proud of it. Perhaps "proud" is an inappropriate word. He is not proud of his sentimentality. Perhaps he does not even know that he is a sentimentalist. He knows merely that he loves beauty and he is wonderfully happy when he can take it in his arms.

Not for Raskin is the sharp metre of our day. Not for him the brusque phrase, the hard-bitten word. He does not hesitate to rhyme *flowers* with *showers*. Why not, when what he wants to say is:

I was not angry with the wind
For picking my autumn flowers;
The wind has orders to obey,
And so have frost and showers.

He does not hesitate to wed *croon* with *moon*, for he is obsessed with the beauty of a great maple outside his window, and he sings:

She drones me to sleep;
I wake with her croon,
And often I hear her
Chat with the moon.

Poets today are not susceptible to such melodies. The composer seizes his dissonances and jangles them harshly. Dissonances for Raskin are lamentable. He wants to breathe fragrance, and he generally finds fragrance where others sense only pollution.

Even when he speaks of Hitler, the enemy of his race, he is still the lyric poet:

Hitler, I shall outlive you,
As the Pharaohs and Hamans be-
fore you;

May hordes of slaves acclaim you
chief,

And throngs of fools—adore you

...

I am the deathless son of the earth,

Life is my heaven-signed charter;

And what is another *auto-da-fe*

To a race—an eternal martyr?

Raskin should be a happy and contented man to live as he does and to seal himself so that he is at home only to the flowing song.

The book is filled with joyous and captivating verse, illuminated with the morals and the truths which a lyric poet sees in such soft focus.

There is the poem strikingly evocative of folk melody, "Building the World." It is one of the best Raskin has written:

"How will you lay the floor of the
World, Young Spring?"

*"In leaves, the yesteryear carelessly
hurled,*

I'll put in daffodils, dew-bepearled;

I'll cover each room

With violet bloom;

I'll pattern with sheen

My carpet of green—

*Thus will I lay the floor of the
World."*

"How will you raise the walls of your
House, Young Spring?"

*"Of branch and leaf, where finches
drowse,*

*And cherry blossom on burgeoning
boughs;*

My door and stair—

Of lavender;

Of crystal rain,

My window pane—

*Thus will I build the walls of my
House."*

"Your cornice and ceiling how will you
mould, Young Spring?"

*"Of clouds, translucent, that stretch
and fold,*

*And moon-silvered beams and star-
dusted gold;*

Of sundown mist,

Like amethyst,

And dawn-sieved light,

Like malachite—

*Its roof and its ceiling thus will
I mould."*

"How will you furnish the chambers
thereof, Young Spring?"

*"With blue, little star-lamps swinging
above,*

*And gay little songsters in grass and
grove,*

My tables—hills;

My mirrors—rills;

And beds of grass—

For lad and lass—

*To show that my House is built
for Love."*

If the numerous love songs that Raskin has composed could be compressed into one the essence would yield verse something like the "The Song Immutabile" which is his ode to the greatest emotion in his life:

They tell me the day of the love-song
is over,

Old whims and old vows are left in
the gloom;

Changed are the ways of love and lover
Changed as the ways of the wheel
and the loom.

Love is no longer a rose and a thistle;
The garden made way for the mill
and the mart;

Passion is vowed between whistle and
whistle,

The rhythm of hammers replacing
the heart.

They tell me . . . But I—I crave their
pardon—

Spring, as of yore, will lure and
laugh;

And shop and mill will turn to garden.
When love, the magician, wields his
staff.

Not the roar of the wheel, its clang
and its clamor,

Nor the boom of the mart is loud
enough,

Nor the peal, nor the swell, nor the
clash of the hammer,

To quell the vow and the whisper
of love.

And the song which best stamps Raskin is the one titled "Upon My Stone."

Upon my stone these words be carved:
Better hearts than his have starved.

He was neither last, nor first—

Keener lips than his knew thirst.

And yet on earth he walked alone.

With eyes begging for the Sun.

Seven suns were not enough

To quench his thirst for Light and
Love.

Philip M. Raskin is a unique poet. In such days as we live in he should be cherished.

* "Lanterns in the Wind", Charles Leon Tumasel, publisher, 868 City Hall Sta., N. Y. C. Price \$2.50

JEWISH NEWS IN REVIEW

By LESTER LYONS

In his inaugural address President Roosevelt stated that America "will never regard any faithful law-abiding group within our borders as superfluous." Whatever scope the President may have intended this remark to have, it certainly chided by implication the declared view of the Polish government that the interests of Poland required the wholesale expatriation of its Jews. In the Polish parliament the attacks on the Jews and the demands for their emigration from Poland have been increasing in number and intensity. Charging the Jews with being "alien and superfluous", Polish officials have insisted on the immediate evacuation from Poland of 3 million of its 3½ million Jews.

To protest against the miserable plight of the Polish Jews and the attitude of the Polish government toward them, an Emergency Conference on Poland was recently held in New York under the auspices of the American Jewish Congress. More than 2,000 people attended this meeting, and they were unanimous in their condemnation of the acts and policies of the Polish government against its citizens. A statement, supported by an impressive array of statistics, was adopted clearly demonstrating how Poland had repeatedly discriminated against and injured its Jews, in violation of its obligations under the Treaty of Versailles as well as the principles of humanity.

It has shown that the Polish government had approved boycotts against Jewish business and tolerated violence against the Jews. It was conservatively estimated that during the past year "430 attacks on Jews took place in 179 cities and villages . . . At least 800 Jews have been wounded and 69 killed. In 37 cases, Jewish property was bombed and 25 synagogues and cemeteries desecrated." Through excessive taxes, and through a system of state monopolies and enterprises from which Jews were excluded, Jews were unable to engage in business or were reduced to poverty. The result of the government's discrimination against the Jews and toleration of boycott and violence was that 76% of the Jews are without the means of livelihood.

The meeting called "upon the Polish government to take immediate steps to restore to the Jews, in fact as in

promise, the equal rights which are theirs due as human beings and as guaranteed them by law" and also appealed "to those large sections of the Polish population opposed to anti-Semitism, and to all liberty-loving Poles in America to associate themselves in this undertaking to prevent national dishonor by Poland."

A gratifying aspect of the conference was the support and expressions of sympathy extended to it by prominent gentiles and by officials of our Federal and State governments. Among those who declared their sympathies with the object of the meeting were 23 United States Senators from 20 states, 90 Representatives from 39 states, and 11 Governors.

When the flood was wreaking havoc in Cincinnati all Jewish groups and individuals valiantly and unselfishly devoted themselves to rescue and relief work. Synagogues were converted into depots for supplies of medicine, clothing and food. At the Hebrew Union College classes were suspended and the students engaged in Red Cross work. The dormitories, auditorium and gymnasium of the College became a place of shelter, accommodating over 500 flood refugees.

The National Conference of Jews and Christians, whose avowed "purpose it is to further justice, amity, understanding and cooperation among Protestants, Catholics and Jews", is inviting all the clergymen of those groups to sign a statement prepared by the Conference which will "serve to guide and stabilize public opinion and to demonstrate how widespread is adherence to the traditional American principles of tolerance and religious freedom." This statement, submitted by Newton D. Baker, General Chairman of the Conference, and approved by 40 Protestant, 32 Catholic, and 22 Jewish religious leaders, declares in part that "In America we have and must maintain a land wherein people of different religious convictions and contrasting cultural traditions may live together in amity and mutual respect." It further states that "The nation can rely upon the mobilized spiritual forces of Catholics, Protestants and Jews to

support and defend this truly American ideal."

In striking contrast with the efforts of the Polish government to expel its Jews is the attitude of the Belgian government toward Jewish refugees from Germany. A decree has been issued by it which permits all such refugees to remain in Belgium, even if they entered that country illegally, so long as they are proved to be genuine refugees.

A common charge against Jewish relief or welfare agencies is that their activities frequently overlap, thereby entailing waste in efforts and resources. It is pleasant, therefore, to learn that two important organizations, the American Jewish Joint Distribution Committee and the United Palestine Appeal have agreed to cooperate with each other in welfare fund campaigns this year. Through funds supplied by the Joint Distribution Committee two organizations in Poland, TOZ and Centos, have been able to feed daily 53,400 needy Jewish children there. Nearly one-third of the Jewish school children in Poland receive aid given by the agencies of the Committee in that country.

The interest displayed by the Jewish women of this city in communal and social affairs was well brought out at a recent convention here of the Federation of Jewish Women's organizations of Greater New York. At this convention, attended by more than 2,600 women representing 267 groups, the chief topic was "Constructive Forces for Better Living."

Resolutions adopted at this meeting urged, among other things, the adoption of the child labor amendment; the extension of the Federal embargo on arms shipments to warring nations to include raw materials; the nationalization of the manufacture and distribution of munitions; minimum wage laws, slum clearance and housing projects; aid for the Polish Jews and those going to Palestine; and that "Jewish leaders give earnest consideration to a joint plan for the raising of funds for work overseas."

Mrs. A. Jack Davidson was chairman
(Continued on next Page)

of the convention, with Mrs. Emanuel Smalbach, Miss Belle Sulzberger and Mrs. Joshua Ronsheim, vice-chairmen. Among the speakers were James G. Mc Donald, former High Commissioner for German Refugees, Nathan Straus, Mrs. Margaret Sanger, and Judge Joseph M. Proskauer.

* * *

The Jews in Tripoli who had been arrested for not obeying the governmental decree that they keep their shops open on Saturday are reported to have been released on their decision to move their businesses from the new quarter of the town to the old quarter. The decree was applicable only to the new quarter. Of those arrested, 10 were deprived of the right to engage in business again.

* * *

A perpetual problem of the Jewish people is that of assimilation. Those who had believed that the Jew, by merging racially and culturally with the people of the country he lived in, might remove any basis for anti-Semitism, are now confronted with the argument that such course of conduct was of no avail to the German Jews.

At the annual Assembly of the Council of Jewish Federations and Welfare Funds in Philadelphia, Mr. George Backer, chairman of the Jewish Telegraphic Agency, predicted and strongly urged assimilation in this country. Confining Judaism to an existence merely as a religion, Mr. Backer contended that, in obedience to the democratic process the Jew should eliminate any other than a religious significance to Judaism and any Jewish groups other than religious. He declared that the American theory of democratic government "invalidates the old principle of Judaism as a force other than religious" and that "since in theory there exists in a democracy such as ours no reason for religious communities to operate except in the religious field, Jewish institutions must eventually look forward to the time when they may disappear; that time of course being the point at which our democratic system approaches the ideal upon which it is founded." Any person who decides "that Judaism is a way of life," he said, "is not attempting to further the American experiment in democracy and must be considered as having dismissed American culture as a desirable possibility."

In taking issue with this view, Mr. Morris Rothenberg, chairman of the administrative committee of the Zion-

ist Organization of America, warned that assimilation meant a spiritual loss. He said that "the entire history of the Jewish people since the exile has been one long endeavor to stay the process of disintegration", and referred to Germany as "the laboratory of the disastrous experiment" in assimilation. Mr. Justice Rosenman, of the New York State Supreme Court, also argued against assimilation, denying that there was any inconsistency in being a good Jew and a good American at the same time.

* * *

In the *Neuer Vorwaerts*, of Prague, appears an interesting discovery of statements made by Borries von Muenchhausen on the subject of the German-Jewish poet Heinrich Heine. von Muenchhausen is one of the deans of German literature, a Senator of the German Academy of Poetry and a Nazi. The first quotation, dated 1924, reads: "I look up to Heine with the deepest, most humble veneration". The second quotation, dated 1936, is, "I consider Heinrich Heine a pig-dog." Assuming that this critic's views are not inconsistent and that it is possible for him to revere a pig-dog, we have a sufficient basis for underestimating the mentality of the Germany which defies a Hitler.

* * *

Dr. Von Leers, a notorious anti-Semite, has published an article in various German papers attacking the Biblical patriarchs. The patriarchs are referred to by him as swindlers who had only a demoralizing influence on the world. Jacob, he says, was a gangster, and Abraham belonged to the underworld.

The Germanization of the Bible is being shown in a new version of the Gospel according to St. John, published in Bremen. Prepared by a noted Radical "German Christian" group which favors the Nazification of the Church, this version makes many anti-Jewish references and feeds the Nazi theory that Christ was a non-Jew of Teuton stock.

* * *

The *Stuermer*, published by the vicious Jew-baiter, Streicher, has been evincing a strong interest in the Fascist movement in England. In one issue it is said that "Judaism in Great Britain is beginning to work like a creeping poison, and he who has the courage to see will realize that the hour is coming when England will have to decide for or against All-Judah's desire for domi-

nation." In another issue black spectacles are suggested as a gift so that England may not see its Jews.

* * *

Incensed at the bigoted conduct of the German government with respect to art and artists, prominent artists in London have declined an invitation to be represented at an exhibition in Berlin of contemporary English paintings. A joint statement was issued by them in which they base their refusal on the fact that many German artists are persecuted and expelled from that country because of their race and beliefs, and that an edict of the Ministry of Propaganda prohibiting criticism has made impossible the unrestricted pursuit of the arts. Among the signers of this statement are Ethelbert White, Augustus John, Jacob Epstein and Duncan Grant.

* * *

Amid the growing anti-Semitic sentiment throughout the world it is gratifying to find here and there expressions of friendship and good-will toward the Jews from Gentile sources. Gentiles of this kind recognize that persecution and hatred of the Jews are un-Christian as well as unfounded. Rev. William T. Manning, Protestant Episcopal Bishop of New York, in opening a campaign for the assistance of Christian German exiles, denounced anti-Semitism, saying: "No one in Germany, in this country or anywhere else can be anti-Jewish in his feeling and action without being definitely un-Christian." In the British quarterly journal of the Order of Christian Citizenship of the Methodist Church, the Rev. Henry Carter, Joint Hon. Secretary of the Council of Christian Ministers on Social Questions, appealed for good-will to the Jews as follows: "A ministry of reconciliation now awaits and claims us. We are to build bridges of reconciliation between our own folk and the Jewish population in our towns and cities . . . Every link of personal friendship between the British and Hebrew races at the present hour is of priceless value." After pointing out that the crimes of economic oppression attributed to the Jews are not the monopoly of that group but "are the product of the evil heart and the unthinking mind", he further declared: "It is just and timely to recall that the ethical standards which today are actively re-shaping our economic order on lines of social justice are in large degree derived from the teachings of Hebrew scripture."

MAR NAZAR

By M. SMILANSKY

Translated from the Hebrew by E. M. Edelstein

I

FRIDAY evening. I sat alone in my room absorbed entirely in the reading of a new book. I felt at peace. Tomorrow is Sabbath, a day of rest. Suddenly the sound of the colony's gong frightened me. What happened? Have Arab thieves arrived so early in the night or is it a sudden attack?

I grabbed the gun from the wall and my bullet-belt and ran outside. In the street, near the hillock near the gong, all the people of the colony were gathered: men, women and children, fear and terror in their faces. What is it? What happened? From the other side of the sand-hill, on the Jaffa road, shots were heard . . . and also a call of distress . . . Well, let's go!

About ten of us, all young, some with guns, others empty-handed, rushed to the place where we thought the shots came from. You have a strange feeling at such moments. It is not fear, but a sort of loneliness and despair in this wide and great stretch of land, magnified yet more by the night. And a spirit of heroism awakens in you, the courage of a man who feels that he stands one against many. Some hidden powers in you rise to the surface and demand to act their part. And you break away and go forth to confront the danger. *Chaverim*, look! We all stopped at the foot of the sand-hill, from which came down with a measured tread a gigantic creature. Who goes there? I asked in Arabic and levelled my gun. The "giant" also stopped, about fifty feet from me, and asked (in Russian) Who are you? In Russian—therefore he must be a Jew. Ivri! All my friends shouted with joy, and momentarily we surround the strange man and stared at him inquisitively. Ivrim? . . . From the colony? Again the man spoke in Russian. He had a deep bass voice. His enunciation was pure, typical Russian. Yes, we are Jews from the colony, answered my friends in Russian, too. What was the meaning of those shots we heard?—Rascals! . . . Two of them attacked me from behind. They wanted to take my bag away from me. As if from the ground they jumped at me, cursed devils! . . . I grabbed one with my hand, squeezed him until he began to

whine like a fox, and the second one pointed his revolver at me and shot once, twice. Rascal that he is, he wanted to scare me . . . So I grabbed him, too. Didn't they hit you? Hit me? Let them just try . . . There they are, both of them, lying in the sand, tied up. We all burst out laughing. We were elated at the sight of this man-giant, telling us with such simplicity about his heroic deeds. The two Arabs were struggling there in the sand and cursing soundly. Ibrahim! . . . As I live! And his young brother Muhamed! Ibrahim was one of the guards in our colony. What a strong man he is, a hero! By the life of the Prophet! said Ibrahim with a flattering smile. He was a middle-aged man. His younger brother—his face was pale and hard like a rock, and his eyes aflame like the eyes of a wicked animal. And you are a rotter, said one of my friends to Ibrahim. You are our guard, you eat our bread and yet attack one of our brothers! He was about to strike the Arab. Don't touch him! He is tied up! said the giant-stranger, and pulled my friend away. Again the Arab's face expressed admiration.

Suddenly the stranger bent down and removed the straps from the hands and feet of the Arabs. The younger one jumped up from his place, looked around with fear and suspicion, like a fox who has fallen into a snare, and ran for his life. How beautifully he runs! commented the stranger with delight. The older Arab sat on the sand with feet folded underneath him. His cunning eyes, half-laughing and half-frightened, were scrutinizing our faces, as if seeking to read in them his fate. You ought to be ashamed of yourself, Ibrahim, I said in anger. It was all in a joke, Sir, in fun.

The Arab looked at the stranger in admiration, and so did I. He was a mere youngster of eighteen or twenty. His face still bore traces of adolescence, the dew of childhood had not escaped his cheeks as yet. His face was smooth and clear, like the face of a girl: no sign of hair, no trace of beard or moustache. The skin of his face was strong, as if made of iron, and it was refreshing to behold him. His big and supple body, like a palm tree, expressed power, strength, beauty of youth. His

black eyes were sparkling and on his face was a pleasant and soft smile.

The elderly Arab extended his hand to the stranger and asked his name. The man took the hand, parted his lips with a slight smile, exposing two rows of white pearl-teeth and said:—Lazar. Oh, Mar Nazar? Good! Let us form a covenant among ourselves. Sit down next to me. We translated to Lazar the Arab's wish. A hearty smile again lit his countenance and again his white teeth were revealed. Then he sat on the ground by the Arab and tried to emulate the Arab's manners by folding his feet underneath him. We all sat around the two. And you will not attack people on the road any longer? Will you? No. But we still ought to take him into the colony and let him receive his punishment, remarked one of my friends. No, leave him alone! He will not steal any more. We allowed the Arab to go, and he departed from his erstwhile antagonist, bowing profusely and disappeared in the field.

And we were still sitting on the sand and inquiring of our guest where he hailed from and where he was bound. Only two days ago did he arrive in Jaffa. Last night he spent in the first colony and to-day he came to us. He wanted to work here. We all loved him from the first minute we set eyes upon him. And he, too, looked at us favorably.

Is your colony pretty? Very much. Will I find work there? Of course! How lovely! We rose, and singing the "Hatikvah", returned to the colony.

II

Mar Nazar rented a room in the same house where I lived. Considering his dwelling place and his mode of living, it seemed that he possessed sufficient means to support himself. He began to work the very first day he arrived. Every morning I would see him, as he passed my window on the way to the gong, the place where all the workers assembled, a hoe and basket on his shoulder. A few weeks passed, and I had no chance to speak again with our new settler. I was very busy in preparing ground for the planting of a new vineyard. From dawn until sunset, I was in the field, and in the eve-

(Continued on Page 18)

BROOKLYN JEWISH CENTER ACTIVITIES

RABBI LEVINTHAL TO DISCUSS "THE JEWISH SUPREME COURT ON FRIDAY, MARCH 5th

The members will be interested to learn that on Friday evening, March 5th Rabbi Levinthal will preach on the subject "The Supreme Court in Ancient Jewish Life—A Parallel Study." In view of the present interest in the reconstruction of the United States Supreme Court, this theme giving a parallel study of the Supreme Court in the old Jewish life should be of vital interest.

PIERRE VAN PAASEN TO ADDRESS OUR FORUM ON MONDAY, MARCH 8th

The speaker at the weekly forum of the Center on Monday evening, March 8th, will be the well-known journalist, lecturer and traveler, Pierre Van Paasen. He will speak on the interesting topic "A Gentle Surveys the World Jewish Scene."

Mr. Van Paasen is known to the readers of the Anglo-Jewish press through his interesting articles on matters pertaining to Palestine, Zionism and other Jewish problems. He was formerly a feature writer and columnist for the *New York Evening World* and has traveled extensively and is acquainted with the condition of Jews in various lands. In recognition of his services to the Jewish people, he was elected an honorary citizen of Tel Aviv, Palestine.

Admission to the lecture will be free to members of the Center. To all others a charge of 25c will be made.

LECTURE BY PROF. HENRY SLONIMSKY MARCH 15th

At our forum on Monday evening, March 15th we shall be privileged to listen to an address by the Dean of the Jewish Institute of Religion, Prof. Henry Slonimsky.

Prof. Slonimsky was formerly connected with the department of philosophy of Columbia University and John Hopkins University and was professor at the Hebrew Union College in Cincinnati.

COURSE LECTURES

Psychology—Wednesday evening, at 8:30 Miss Florence Rosen will speak on "Modes of Adjustment."

Modern Drama—Wednesday evening at 8:30 M. A. Kaplan will speak on "The Eternal Road."

VICTOR CHENKIN, "THE SINGING ACTOR" AT THE CENTER MARCH 1st

On Monday evening, March 1st, we shall be privileged to have with us the remarkable "singing actor" Victor Chenkin who has recently arrived in this country for a number of recitals. His program will include Palestinian songs, Russian folk-songs, songs of the Caucasus and Hebrew and Jewish folk-songs.

Unique among foreign artists, Victor Chenkin has practically recreated the difficult role of the singing actor. He gives life to a superb group of characters familiar to various corners of Continental Europe. He makes each character the voice of the folk-lore of an ancient people. He deals in dramatic mood rather than dramatic incident. Chenkin is, above all, an actor. Without an innate knowledge of the dramatic craft, he could never give reality to his varied impersonations, nor extend that reality into the illusion of setting and supporting cast. But his singing voice is by no means to be overlooked. A flexible organ, it bends to his will, whether he requires the sonorous intonations of the Jewish rabbi singing the laments of his people, or the liquid tones of the Italian boy, or the crude, earthy voice of the Ukrainian peasant.

Reserved seats for the Chenkin concert are now available at the information desk of the Center for 50c, 75c and \$1.00.

SEMINARY JUBILEE TO BE CELEBRATED BY BROOKLYN JEWRY

Prof. Louis Ginzberg, Foremost Jewish Scholar, To Be Honored Guest

The Semi-Centennial of the founding of the Jewish Theological Seminary of America, will be fittingly commemorated by the Jewish community of Brooklyn with an out-of-the-ordinary public meeting. The celebration is being arranged jointly by the Brooklyn Society of Friends of the Seminary, of which Hon. Edward Lazansky is the Honorary Chairman, and Mr. Max Herzfeld is the active chairman,

and also by the Rabbis of Brooklyn, who are graduates of the Seminary.

The Brooklyn Jewish Center has been honored by the committee with being chosen as the place of the meeting, which will be held on Wednesday evening, March 3rd.

Professor Louis Ginzberg, one of the world renowned Jewish scholars, who has recently been honored by Harvard University, at its tercentenary, with an honorary degree, and whose fame as an authority in Rabbinic literature is world-wide will be the guest of honor at this meeting and will deliver the principal address. The meeting is open to the public and all Center members and their friends are cordially invited.

EXHIBITION OF PAINTINGS BY MISS RUTH LIGHT

Beginning Saturday evening, March 13th we shall have on display in the lounge room of our building paintings by Miss Ruth Light. This exhibit will be continued for a week.

Miss Light has made a special study of Jewish types both in America and in Palestine, having lived in the Holy Land for two and a half years. These studies have been exhibited extensively in America, London and Palestine. Her works have been reproduced in many American and English publications, including "The Survey," "Survey-Graphic," "Asia," "Jewish Daily Bulletin," "Opinion," "Young Israel," "The London Studio," and the "Illustrated London News."

SPECIAL WOMAN'S SERVICE THIS FRIDAY NIGHT — MRS. DAVID GOLDFARB, SPEAKER

In keeping with the custom which our Rabbi has adopted for many years to reserve the Friday evening, either preceding or following Purim, for a special woman's service, we shall hold such a service in our synagogue this Friday evening, February 26th at 8:30 o'clock. Rabbi Levinthal is very happy to be able to announce as the guest speaker Mrs. David E. Goldfarb, president of the New York Federation of Jewish Women's Organizations. Mrs. Goldfarb, in her official capacity, represents the United Jewish Women's Societies in all of the boroughs of this city. She has given many years

of her life in the service of many worth-while Jewish causes. She is an excellent speaker and we feel honored that she will present the message to our women at this service. The subject of her address will be "The Role of the Jewish Woman in a Changing World."

CENTER LIBRARY

The library of the Center has recently acquired new books both in the section devoted to Nazi banned books as well as in the general section.

The committee is anxious to obtain more of the recently published books and appeals to members of the Center to make donations in memory of some departed relative or in honor of some joyful occasion.

The committee is planning to introduce a circulating department to enable members to borrow books. This department will be inaugurated as soon as we have sufficient funds to acquire more books.

The library is situated on the third floor of our building and is open as per the following schedule: Monday, Tuesday, Wednesday and Thursday from 3:30 to 9:30 P. M. Saturday from 7 to 9:30 P. M. and Sunday from 10 A. M. to 3 P. M.

MONTHLY MEETING OF OUR SISTERHOOD, MARCH 8th

The next regular monthly meeting of the Sisterhood of the Center will be held on Monday afternoon, March 8th at 1:30 o'clock. A program for this meeting will be announced in the Center Bulletin.

CENTER ACADEMY
of the
Brooklyn Jewish Center

Chartered by the University of the State of New York

A PROGRESSIVE ELEMENTARY SCHOOL . . . COMPLETE CURRICULUM from KINDERGARTEN TO EIGHTH GRADE, INCLUDING ARTS, CRAFTS and SCIENCE . . . COMBINED WITH A FUNDAMENTAL EDUCATION IN HEBREW and JEWISH CULTURE

. . . Hours: 8:45 a.m. to 3:15 p.m.
REGISTRATIONS NOW BEING RECEIVED . . . TELEPHONE PRES. 4-1400

MEMBERSHIP SOCIAL MEETING THURSDAY, MARCH 4th

A social meeting of the entire membership of the Center will be held in our auditorium on Thursday evening, March 4th, at 8:30 o'clock. There will be a brief business meeting, following which a musical program will be rendered. The members of the Center are requested to reserve that date and attend this function.

PASSOVER SEDORIM

Passover Sedorim will be conducted at the Center on the first and second nights of Passover, Friday and Saturday evenings, March 26 and 27th. The charge will be \$3.50 per person; children under thirteen years of age will be charged half rate.

P. T. A. CENTER ACADEMY MEETING MARCH 9th

The Parent Teachers Association of the Center Academy will hold their next meeting in the restaurant of the Center on Tuesday evening, March 9.

CENTER TEAM RETAINS A. A. U. CROWN

After getting off to a rather slow start in their early season games, the Center team of late has hit its stride and has been showing a fine brand of basketball. The team has fully redeemed most of its early losses. Two of the outstanding teams that have previously taken our boys into camp, namely the Trupin Club and the 8th Ave. Temple were recently beaten by the Center. The 8th Ave. team lost to the Center 44-36 in a game that was played at the N. Y. Hippodrome on Sunday February 21st, and had the Kings County A. A. U. Championship at stake. Among the other teams recently beaten by our boys were the strong Crescent-Hamilton Club, Jersey City Y and Central Y.

CENTER PLAYERS TO PRODUCE "SUCCESS STORY"

A large audience, close to five hundred people, attended last Saturday evening's production of "Ah, Wilderness" by the Center Players. The production was exceedingly well received.

The Center Players, under the leadership of Mr. Phil Gross, are now casting "Success Story," a play by John Howard Lawson, quite successfully produced several years ago by the Group Theatre.

ACKNOWLEDGMENTS OF GIFTS

The Center extends its thanks and appreciation to the following who have made gifts during the past month:

Center Donation Fund

Hyman Fein, in memory of his beloved wife, Helen Fein, upon the occasion of the Bar Mitzvah of his grandson, Jerome Fein.

Mr. and Mrs. Israel Rogosin, in honor of the Bar Mitzvah of their son, Lionel.

Mr. and Mrs. Sol Sussman in honor of the Bar Mitzvah of their son, Richard.

Center Library

Mrs. Samuel Fleischman, in memory of her beloved mother, Anna Bloomgarten Zirn.

Friends of Dr. Philip Scher.

Mr. and Mrs. I. Rogosin.

Mrs. Dora Zimmerman.

Prayer Books

Mr. and Mrs. Israel Rogosin

Book of Life

Mr. and Mrs. H. L. Gross in honor of the Bar Mitzvah of their son, Irwin.

FLOOD RELIEF CONTRIBUTIONS FOURTH LIST

We are grateful to the following for their contributions to the flood relief fund of the American Red Cross, sent through the Center:

- Michael Ginsberg\$15.00
- Rose Cooperman 3.00

CHILDREN'S PURIM MASQUERADE FEBRUARY 28th

On Sunday afternoon, February 28 at 2 o'clock, we shall hold a children's Purim entertainment and masquerade in the auditorium. This masquerade is arranged by the Hebrew School and the Sunday School. The program will consist of two short plays by the children; a motion picture "David's Bar Mitzvah" will be shown. Purim gifts will be distributed to the children and prizes will be awarded to the most original costume dealing with Jewish themes.

IMPORTANT NOTICE!

On and after March 1st, 1937, membership cards will be required for admission to all activities in the Center building.

These cards will be forwarded to you upon payment of the charge for membership dues for the current year.

Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

- Berman, Herman A.
Married Lawyer
Res.—52 Sterling Street
Bus.—475 Fifth Avenue
Proposed by Louis Rothstein
- Bronstein, Benjamin
Married Retail Drugs
Res. 659 Rockaway Parkway.
Bus. 56 Court St.
Proposed by Jay Bronstein.
- Drexler, Dr. Herman J.
Married Dentist
Res.—188 Crown Street
Bus.—200 Clinton Street
Proposed by Louis Rothstein
- Dushkind, Herman A.
Married Lawyer
Res.—1337 President Street
Bus.—70 West 40th Street
Proposed by David Shapiro and Samuel Rottenberg
- Folkart, Bernard
Married Automobile
Res. 854 St. Johns Pl.
Bus. 270 Lafayette St.
Proposed by Akiba Margolin
- Golob, Dr. Maury
Unmarried Physician
Res.—64 McKibben Street
Proposed by Elias Desatnek
- Gromet, Dr. Maurice T.
Unmarried Physician
Res.—2 Balfour Place
Proposed by Alex Radutzky and Louis Berg
- Heymann, Maxwell
Unmarried Yarn Dyer
Res.—352 Crown Street
Bus.—233 Green Street
- Kaminsky, Sidney
Unmarried Attorney
Res.—1057 Eastern Parkway
Bus.—535 Fifth Avenue
- Kirman, Leon
Married Mfr. Ladies Novelties
Res.—474 Brooklyn Avenue
Bus.—260 West 39th Street
Proposed by Samuel Gitlin
- Klein, Irving
Unmarried Silk & Rayon
Res.—203 East 51st Street
Bus.—499 Seventh Avenue
Proposed by B. J. Greenstein and Arnold Leopold
- Leopold, Arnold
Married Linen & Cotton Conv. t.
Res.—443 Sterling Street
Bus.—343 Fourth Avenue
Proposed by B. J. Greenstein and Nat Arnold
- Levitt, Benj. T.
Married Hosiery
Res.—30 Ocean Parkway
Bus.—53 Orchard Street
Proposed by Max Haft
- Liskin, Louis D.
Unmarried Corrug. Containers
Res.—610 Maple Street
Bus.—30th Pl. & Hunterspoint Ave., L. I. C.
Proposed by Charles Fine
- Liskin, Max
Unmarried
Res.—610 Maple Street
Bus.—40-08—30th Pl., L. I. C.
Proposed by Charles Fine
- Linksman, Charles
Unmarried Cafeteria
Res.—1535 West 9th Street
Bus.—247 West 35th Street
- Machlin, Benjamin
Married Agent
Res. 1626 Carroll St.
Bus. 17 Battery Pl.
- Mager, Moses F.
Unmarried Attorney
Res.—932 St. Marks Avenue
Bus.—105 Court Street
Proposed by Max H. Levine
- Magnus, Simon
Married Clothing
Res.—1419 Avenue I
Bus.—28 West 23rd Street
Proposed by Paul Barnett and William Ball
- Marmarstein, E. Norman
Unmarried Cotton Converter
Res.—516 Eastern Parkway
Bus.—313 West 35th Street
- May, Dr. Israel J.
Unmarried Physieian
Res.—73 McKibben Street
Bus.—486 Brooklyn Avenue
Proposed by Elias Desatnek
- Metzger, Ralph, Jr.
Unmarried
Res.—95 Eastern Parkway
Proposed by I. Rottenberg
- Obstfeld, Lou
Married Stapling Machines
Res.—255 Eastern Parkway
Bus.—200 Hudson Street
- Rinzler, Melvin
Unmarried Cafeteria
Res.—975 East 14th Street
Bus.—247 West 35th Street
- Schwartz, Arthur E.
Unmarried Lawyer
Res.—115 Eastern Parkway
Bus.—580 Fifth Avenue
Proposed by N. T. Schwartz and J. M. Schwartz

- Schwartz, Dr. Jacob
Married Physician
Res.—706 Eastern Parkway
Bus.—766 Eastern Parkway
Proposed by Reuben Finkelstein
- Schwartz, Norman A.
Unmarried Mfr. of Furs
Res.—115 Eastern Parkway
Bus.—330—7th Avenue
Proposed by N. T. Schwartz and J. M. Schwartz
- Silverman, Jacob
Married Restaurant
Res. 1510 Carroll St.
Bus. 169 Allen St.

The following have applied for reinstatement in the Brooklyn Jewish Center:

- Horowitz, Albert
Unmarried Paper and Twine
Res. 1374 Union St.
Bus. 426 W. Broadway
Proposed by Max E. Landau
- Nemerov, William T.
Married Salesman
Res. 125 Eastern Parkway
Bus. 512 - 7th Ave.
Proposed by N. D. Shapiro
- Kafka, Dr. M. Martyn
Married Surgeon
Res.—807 St. Marks Avenue
Proposed by Dr. R. Finkelstein
- Perman, Irving
Married
Res.—446 Kingston Avenue
Bus.—122 East 42nd Street
Proposed by Chas. Perman
- Reznikoff, Nathan
Widower Knitwear
Res.—1379 Union Street
Bus.—149 West 36th Street
Proposed by Henry Seinfel
- Seley, Louis E.
Married Liquefied gases
Res.—550 Ocean Avenue
Bus.—1084 Bedford Avenue
Proposed by Ben Martz and David Aaron

SABBATH SERVICES

- Kindling of Candles at 5:28 P. M.
Friday Evening Services at 5:35 P. M.
Sabbath Morning Services (Sedrah Ki Sisah) commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.
Mincha Services at 5:45 P. M.
Class in Ein Yaakob, under the leadership of Mr. Benj. Hirsh at 5 P. M.

DAILY SERVICES

- Morning Services at 7 and 8 o'clock.
Mincha Services at 5:45 P. M.

CHAMISHA ASAR B'SHVAT

ON January 27 the Center Academy celebrated Chamisha Asar B'shvat, the Palestinian Arbor Day. The eighth graders took charge of the assembly. Two gave Hebrew talks. One spoke about the activities of the Jewish National Fund, and the other about the need of trees in Palestine; trees to drain swamps, trees to beautify the landscape, and trees to provide shade and shelter from the sun. Thus they launched the school's annual tree-planting campaign.

Then followed the entertainment. The main contribution was made by the sixth grade. They gave a Hebrew playlet which grew out of their Bible study. Playlet, dance, song, and stage properties, were all created by the children themselves. The fourth grade also contributed to the program. They read their own little Hebrew stories and poems about Palestine which they had written in connection with their study of the *Kvutzah*. The eighth grade then sang a song, the words of which were written by one member of the class and the music composed by the entire group.

Fruits of Palestine were given to the children to add to the spirit of the day.

—Irene Bush

Hebrew Supervisor

CONGRATULATIONS

Congratulations are hereby extended to Miss Pearl Kramer, daughter of Mr. and Mrs. Israel Kramer, upon her graduation from Brooklyn College where she received a B. A. degree.

Mr. Max Spiegel of 789 St. Marks Avenue announces the engagement of his daughter, Helen P. to Mr. Harold Halperin, son of Mr. and Mrs. Louis Halperin of 1362 President Street. Congratulations and best wishes are extended to the young couple and to their parents.

BAR MITZVAH

Congratulations and best wishes are extended to Mr. and Mrs. Morris Edelman of 593 Montgomery Street, upon the Bar Mitzvah of their son, Samuel, on Saturday, February 27th.

Have You Obtained Your Tickets
for the
**Gala Metropolitan
Opera House Concert**

— on —

March 14, 1937



**GREAT STARS
GREAT MUSIC
and Tickets are going fast!**



**A grand Reunion of the Entire
Center Membership. Tickets may
be obtained at prices ranging
from 50c to \$5.00.**

**LARGE GATHERING ATTENDS
CENTER ANNUAL MEETING**

The annual meeting of the Center was held on Thursday evening, January 28th in the presence of a large number of members of the Center. Mr. Joseph M. Schwartz, president of the Center, opened the meeting and welcomed the members, particularly those who joined our ranks recently. This was followed by the reading of his annual message reporting on the progress made by the institution during the past year. This message will be printed in the next issue of the *Review*. Mrs. Albert Witty, president of

the Sisterhood, presented a report on the activities of that organization.

The report of the Nominating Committee was presented by Mr. Samuel Rottenberg, chairman. The entire list as submitted by the committee was unanimously approved and all the officers, members of the Board of Trustees and the Governing Board were duly elected.

Rabbi Levinthal followed, installing the officers present as well as the officers of the Sisterhood.

The meeting and the installation were concluded with a social hour.

MAR NAZAR

(Continued from page 13)

ning I would be busy mapping out next day's work. I heard workers say that the new-comer was superb in his work, just as he was in his feats of strength. On his second day in the field the Arabs attempted to tire the "Yahud" out. He then removed his blouse and applied to his task with such diligence that the Arabs soon gave up the race, threw down their hoes and ran to the "Yahud", begging him not to go so fast. Since then he was appointed foreman, and all envied his fortunate employer. His exploits were widely known among the Arabs. Mar Nazar became famous among them and they spoke about him with reverence and respect.

A continuous downpour of rain swept over our colony on Sabbath-day, and it was impossible for me to leave my room to go out for a walk, as was my custom. Late in the morning I heard a knock at the door, a sort of a light, weak tap by a wavering hand. Come in! The door opened and there stood Mar Nazar. May I enter? Please, do! I was actually glad to see him at this minute, and he, noticing my mood, smiled broadly. I wished to see you long since, but I was afraid to disturb you.

I shook his big hand and looked at him lovingly. How good and how pleasant to see this face, full of life, youth and freshness. When he was silent, his oblong face seemed hard, almost cruel, but when he spoke, especially when he laughed, his good heart would brighten his whole appearance. Where do such giants grow, my friend? On the shores of the Volga! I am from Samara. Is it beautiful, your Volga river? His face lit up, brightened. His tongue, speaking always in Russian, for he could not say a single Jewish word, loosened up, and he began to describe to me in picturesque terms the beauty of the Volga. How wide, how clear and mighty are its waters, a sea-river! . . . Suddenly a thought occurred to me: What is this fellow, talking in Russian, about the Volga, doing here? And I asked: What has brought you here? His face turned a deep crimson red, became hard and cruel as before, when he was silent. Do you suspect me, that I am not a Jew? No, no. Are there not Jews who have nothing of Jewishness in them? His face darkened and the light of his eyes extinguished. You are right. I, too, have very little Jewishness in me. He was quiet for a while, then he said: But

I do love our land. Who told him about this land of ours? His parents? My parents? No! . . . My father is assimilated . . . and my mother . . . He suddenly stopped, and then continued: My mother was not a Jewess . . . She died when I was still a child. I always knew that I was a Jew. My father did not hide it from me, but I knew nothing of my people's past. Only two years ago, when I was eighteen, I happened to see for the first time the Bible. I read it, and the reading captivated my heart. I felt suddenly that something big and strong had awakened in my heart. I felt a deep love and yearning for the Carmel, the Jordan . . . I became proud, that these are ours, mine and my people's . . . And I do love the Jordan more than the Volga. How pretty it sounds, the word "Yarden"! I told my father, and he laughed at me. I quarreled with him and finally decided: I must see the land. The land of my ancestors. My father opposed me very strongly, but I insisted: I shall not enter the University until I see the land first. And here I am.

Again he was quiet and looked at me with his good eyes. After a few minutes he added: And now, after I have seen the land, I loved it still more. I shall not leave it and I shall not go away from this! I wish to remain here all my days and be a Jew like all of you. I have already written to my father.

We shook hands heartily and I said: Thank you, friend, for your open-heartedness. Let's be friends forever! Happiness and joy were all over his face, and I had to cry out in pain from his too-hearty handshake. I looked at him and saw that from his shoulders upward he was much taller than myself. I felt so small and weak in comparison, like a boy before one bigger than himself. May I come in here sometimes? I shall be happy to see you at any time. We parted.

III

Towards evening, the same day, again the light tap on my door. I immediately understood: Mar Nazar. Come in! Will I disturb you? No, no, my friend! Please, sit down! He began in a stammering, wavering voice: I wanted to ask you . . . in the morning yet . . . is that true? Do you really write in the original Biblical language? Yes. Again he lifted his eyes to me with a look of surprise and respect. I told him about our literature, its de-

velopment and growth in our own days.

His eyes were wide open, expressing alternately amazement, enthusiasm, joy and faith. Deep and holy faith. His mouth was half-open, as if he wished to swallow the words he heard. Any poems, too? Yes, poems, too. Read me one of the poems in Hebrew. I don't understand it, but I want only to hear its sound.

I read to him from Bialik. Oh, how beautiful! My friend . . . Will the Biblical language ever be like all the languages? Is it possible to speak it, too? Yes, here in our land there are many, many who speak Hebrew. He jumped up, full of childish excitement and admiration. Can my friend speak Hebrew too? Please, speak a little.

He tried to imitate me, saying the words after me. It sounded strange, comical to hear him pronounce the Hebrew words with his Russian accent. Finally: I shall also know how to speak Hebrew! Determination and strength were in all his being.

(To be concluded in the next issue)

JEWISH NAMES ARE INFREQUENT AMONG WOMEN ATHLETES

(Continued from Page 8)

up last year. Miss Jacobs was the American champion in '35 but was beaten in a great upset last September by Miss Alice Marble.

The celebrated Helen came out of the West, from California, home of the greatest net players, in 1927 and shot across the sky like a comet. There was attached to her a rivalry with Miss Helen Wills which served to bring her additional prominence. Miss Wills, one of the many stories of their feud goes, was a rich little girl and Miss Jacobs was from across the railroad tracks in Berkeley. Miss Wills would have little traffic with her so when the two met there was bad blood boiling over.

Miss Wills, as Mrs. Moody, was her constant jinx and always beat her, but she defaulted to Miss Jacobs at Forest Hills in '33. This raised a storm of scorn, for the critics insisted Mrs. Moody should have finished her match and lost gallantly, instead of quitting in the middle of the contest. Some say that Mrs. Moody would never surrender to Miss Jacobs, and took the excuse of being sick to drop out. Mrs. Moody at the time, it is true, was bothered by a back ailment.

With Mrs. Moody out for a few
(Continued on Page 21)

THE HEARINGS BEFORE THE ROYAL COMMISSION

(Continued from page 7)

as well as physical. Those undergoing training were being taught Hebrew, literature and the facts about Palestine. They could not give agricultural training to all applicants. In some places in Poland young people were trained in rough work such as quarrying, road-building, as lightermen and fishermen.

* * *

Jewish Trade With Arabs

Dr. Ruppin put in a pamphlet answering Sir John Hope-Simpson's report. He stated that Jews bought half a million pounds' worth of agricultural produce from Arabs every year, and that this was a conservative estimate. The Arab boycott of Jews modelled along German lines could be retaliated if the Jews were compelled to take that step, and the Arab economic system would suffer more than the Jewish. The Jewish Agency accepted the formula that, in all cases of purchase of land by Jews, arrangements should be made for Arab cultivators to remain on the land, but it was Government's duty to "encourage in co-operation with the Jewish Agency close settlement by the Jews on the land."

Arab Employment on Jewish National Fund Land

Sir Laurie Hammond wished to know whether it was, or was not, a fact that if land is purchased by the Jewish National Fund no Arab may work there and no Arab may stay on it.

Dr. Ruppin explained that they had very few opportunities for encouraging Jewish labour, and were compelled to see to it that Jewish National holdings employed Jewish people. "It is in no sense a boycott or a result of enmity."

Sir Laurie Hammond suggested that there was prejudice to the Arabs, since land used especially for the education of Jews in agriculture left very little for Arabs. Dr. Ruppin stated that Arabs were employed on land not held by the Jewish National Fund, which owned only 800,000 dunams, or 30 per cent. of the whole area of the land owned by Jews.

* * *

Extent of Land Leased to Jews

Dr. Hexter, in his evidence, stated that the Government had represented that 178,982 dunams of State domain

had been leased by the Government to the Jews. He criticized this figure from which he would deduct 96,377 dunams for various reasons. For example, 74,987 dunams had been leased to the Palestine Potash Company, which is an ordinary public company, and in the Huleh area 15,772 dunams are reserved for Arabs. Of the balance of 82,605 dunams, on the Government's definition only 3,850 dunams are cultivable.

* * *

Limits of Cultivable Land

In answer to questions about the Government definition of uncultivable land Dr. Hexter explained he was anxious for the Commission not to reach an estimate of the area.

"I am afraid of that because then the next stage would be to say that there is no room."

Sir Laurie Hammond: That gets down to the whole root of the problem.

Dr. Hexter: That is my judgment.

* * *

When Jews Should Cease Buying Land in Palestine

Sir Morris Carter: I take it that we may have to express an opinion as to whether Arabs have or have not more

(Continued on Page 23)

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ANTI-SEMITISM FOLLOWS HARD TIMES

(Continued from page 4)

but most people are not civilized when their bread and butter is involved, when the security of their dear ones is at stake.

There is an excellent analogy to illustrate this point which is suggested in a recent book on anti-Semitism by Professor Valentin of the University of Upsala in Sweden. He says there is a certain primitive society which depends for food upon the fruit of the bunga bunga tree. When the tree bears abundantly, when there is a surplus of fruit, the stranger is invited to come in and share it—why let the fruit rot? A time comes when the tree doesn't produce more fruit than is necessary for the community; then the stranger is no longer invited. Occasionally the tree dries up and there is a famine in the land; then the tribes eat the stranger! And the tribes eat the stranger whenever the pinch of economic distress makes life difficult.

Is that true only of our own times? I think if you drew two lines, one representing the fate of the Jewish group and the other the environment in which the Jews have lived, you would find there is an almost exact parallelism all through Jewish history between economic depression and Jewish persecution and between economic well-being and Jewish well-being. Let me offer a few examples from Jewish history.

Take the Spanish period. The Jewish group lived very happily in Spain for nearly 700 years. They enjoyed complete security. Many Jews rose to high estate in political and economic life. There were Jewish grand viziers. There were landlords with lovely orchards and fine vineyards and gaily caparisoned horses and long, impressive-sounding Spanish titles. For blessed centuries the Jews were thoroughly at home in a land to which they gave their best talents. Perhaps there were occasional publicists who wrote *It Can't Happen Here*, who declared that regardless of repressions that developed on the other side of the Pyrenees, in Spain the Jewish group had found a final haven. Then after 1391 the collapse came. For a few decades before that there were preliminary rumblings, and then suddenly a whole civilization crumbled. In 1492 over 300,000 Jews were expelled from the country, given 90 days in which to clear out. What was the explanation? Did the Spaniards suddenly become ghouls? Did they suddenly lose all the Christian

ideals they had had for so many years? Of course not. The period of Jewish well-being corresponded with the period of prosperity in Spain. Spain was one of the richest lands in the west. There was plenty for all. But in the fourteenth century the whole feudal civilization went under, and poverty and unemployment and distress grew in Spain. Under the strain of economic pressure tolerance disappeared. Those who starved looked askance at minority groups that still had economic resources. They believed the rabble-rousers who stimulated race hatreds in order to divert attention from themselves. People went to the arsenals and took out a whole batch of philosophical arguments that had been slumbering for centuries—arguments about the Crucifixion, about Jewish parasitism, about Jewish unassimilability — arguments that could have been given just as well in 1300 or 1200 or 1100. But there was no need for them then. Abundance brought the luxury of tolerance. But when the pinch came it was necessary, in taking over the property of the Jews, to find some philosophical justification; and so first the seizure took place and then came rationalizations to justify the seizure.

England was the first European country to grant, on a large scale, complete equality to the Jews. France extended abstract equality but this was not actually meaningful until the nineteenth century. England's tolerance was thorough and effective. Why? Did the English people have a superior brand of Christianity? Not at all. The Industrial Revolution came first to England and brought such prosperity there that the foundations were laid for a new age of unparalleled glory. England became the creditor of the world, the most powerful of empires. And when that happened it could afford the luxury of tolerance, which usually accompanies periods of abundance.

But tolerance did not come to Central Europe until much later. It never came in Russia, until long after the War, because in Russia there was never any genuine economic security. It hasn't come to Roumania yet; there has never been economic security there. It came in Germany, for a short time, between 1880 and 1914. Why? Because in that period an astute industrial and colonial policy enabled Germany to reach out and develop an economy

of abundance. In our country, we have always been free from virulent anti-Semitism. But there were one or two periods of retrogression. In 1921 the Ku Klux Klan grew to an amazing power, striking out against the Negro and the Catholic and the Jew. Americans did not suddenly become insane. In 1921 post war deflation came to a head. There was a temporary panic. Under that strain, especially in the Middle West, men who had been living in small communities with Jewish and Catholic neighbors, who belonged to the same country clubs, who called them by their first names, who were members with them of Rotary and Kiwanis clubs—these men suddenly began a policy of boycott and attempted to reduce competition by driving their old-time neighbors out of the community. After two years the Klan languished and died. Did the American people suddenly regain its reason? Not at all. The depression fortunately was only temporary. With the return of prosperity, tolerance returned and the Ku Klux Klan died of inanition, was laughed out of court. Since 1929 a new and more terrifying depression engulfed America. Hence intolerance raised its head again. New Klans, under new names, grew up and appealed to the depressed masses.

* * *

How can anti-Semitism be eliminated? The problem is bound up with the large problem of an economic order which gives opportunity to all groups, which replaces scarcity with abundance, which removes fears and thereby the irritants that create race friction. Meantime, there are other tasks to be performed, tasks which involve the behavior patterns of people. Behavior changes slowly, but the goal in education must be to achieve that type of mass behavior which will not succumb to unreasoning passions even in the presence of the provocation of economic distress. This may be accomplished by teaching men not to generalize about peoples from particular, isolated experiences; by teaching them that true democracy tolerates differences among individuals and among groups; and by teaching the minority groups themselves to practice forbearance, to give no unjustified cause to the majority group for offence. In a word, we must build economic democracy, personal character, genuine Americanism, and group discipline if we expect the areas of difficulty to be materially restricted in the future.

JEWISH NAMES ARE INFREQUENT AMONG WOMEN ATHLETES

(Continued from page 18)

years and Miss Jacobs participating in the sport in great fashion, this girl from the West has won every important title. She was the ranking player in the country from 1932 to 1935, and a star in a dozen international matches for the Wightman Cup.

There are four other Jewesses prominent in tennis today: the former Miss Maude Rosenbaum of Chicago, who later married Baron Levi; Miss Norma Taubele, red-headed star of Jackson Heights; Miss Grace Surber, another Long Island player and Miss Millicent Hirsch, former N. Y. U. star. The first three have been ranked among the leading Eastern players for years and also have attained a respectable national status. The Baroness was rated number two, Miss Taubele four and Miss Surber five. In '34 Miss Taubele carried off the national indoor singles, doubles and mixed doubles crowns and then won the same three metropolitan diadems.

There are two other world champions among Jewish women, though not quite so publicized. One is Miss Ruth H. Aarons, of Brooklyn, who this month stamped herself as possibly the greatest women's ping-pong, or table-tennis, player in the world. Competing in international matches abroad she once again lived up to her reputation and led the American team to repeated conquests. Miss Aarons won the national title here in America and is so proficient, they say, that she can beat practically every male opponent

with the exception of the ranking stars.

Miss Lillian Copeland of Cleveland is the other. A law student at the University of Southern California, Miss Copeland sprang into the limelight in 1928 when she was nosed out for the discus throw championship. She came back in 1932 to win this title at Los Angeles. It was her last throw in nine tries that spun the discus 133 feet, 2 inches for a new world and Olympic record. She competed in the Jewish Olympic games two years ago.

Another champion is Miss Sylvia Annenberg, a leading golfer. She won the New York State title in 1934 and 1935 and has amassed laurels in dozens of other tournaments. Miss Eva Bein of Brooklyn likewise annexed a national title when she won the laurels in the national long-distance race in 1932, while Miss Janice Lifson has distinguished herself as a diver. She was another member of the American team that participated in the Jewish Olympics.

Minor prominent figures in sports include two local girls, Miss Stella Fox, captain of the Brooklyn College fencing team, won the national intercollegiate title three years ago, while Miss Mary Hirsch is fast making a name for herself as horse trainer. She inherits her talent and love for horse flesh from her famous father, Max Hirsch, and is accredited with possessing as much ability in developing winners as any man in the country.

NEW BOOKS (Continued from Page 22)

has an intimate knowledge of their writings.

This reviewer earnestly hopes that all members of our Center who still enjoy reading in the Yiddish language will read this book and thus become familiar with one of the most fascinating as well as one of the most glorious chapters in the creativity of the Jewish spirit.

* * *

Avne Chen (Precious Stones), by Schachno Stein, New York.

This is the first volume of a series that is to cover the five books of Moses, by the well-known Hebrew pedagogue and educator, Schachno Stein. It is a novel idea that the author develops. For each verse in the Bible he gives us a collection of striking sayings, interpretations and comments

gathered from dozens of Rabbis, preachers and writers. There is assembled a wealth of beautiful teachings that add new meaning to the simple words of the text.

An interesting feature for the student of the Hebrew language is the special paragraph that precedes every chapter, in which is given a penetrating study of the roots of certain words and their philological development. The volume covers the entire book of Genesis, and it is hoped that the author will soon give us the remaining volumes of this interesting work. It is needless to add that his Hebrew style is one that we would expect from such an excellent Hebraist as is Schachno Stein. Readers of the *Review* who know Hebrew are urged to obtain this work and learn more of the beauty inherent in the words of our Torah.

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NEW BOOKS

(Continued from Page 9)

the readers of the *Review* the important role that the Dietary Laws have played and still continue to play in Jewish life. Unfortunately, we have not had the proper type of literature on this subject, especially in the English language, by means of which the average man or woman could be informed of the true meaning, significance and development of these laws. Rabbi Jacob Cohn has, in this volume, made a worth-while attempt to give a popular presentation of the principles and the practices of these important injunctions.

"The Royal Table" is divided into two parts, one dealing with the theoretical aspect of the subject and the other with the practical phase, in which the author offers a full compendium of the Kashruth regulations. The book should make a fine text book for the high school departments of our religious schools, and can also be highly recommended to the housewife who is anxious to preserve the Royal Table in her Jewish home.

* * *

Dichter und Shaffer von Neu Hebraeisch, (Poets and Creators of Neo-Hebrew Literature), by Menachem Ribalow, New York.

For those who read Yiddish a real intellectual treat is offered in this latest book by the brilliant Hebrew writer and able editor of the *Hadoar*. We hear much of the new Hebrew literature that has been created as a result of the inner rebirth of the Jewish people, but many who do not know the Hebrew language and who cannot follow the work of the great Hebrew authors, are kept in total ignorance of a literature that compares most favorably with the finest works in any of the literatures of the world. Ribalow has now given the opportunity to Yiddish readers to become acquainted with this spiritual and intellectual wealth. It is interesting to see that his dyed-in-the-wool Hebraist, whose Hebrew style is the envy of so many writers, can also write such a pure and fascinating Yiddish.

In this volume he presents us with interesting studies of the life, achievements and literary works of the poets, Bialik, Chernichovsky, Schneuer, Fichman, Shimeonovitz, and of the writers Frishman, renner, Shofman, Agnon and others. Here you find an excellent appraisal of these authors by one who

(Continued on Page 21)

THE BROTHERS ASHKENAZI AND JEWISH SENTIMENT

(Continued from page 5)

without training but, nevertheless, ultimately became the most important manufacturer in the city with the highest business connections in and out of Poland. The mechanics of his rise, however, differed startlingly from those naturally employed by his younger brother. He had but one idea and passion—that of constant enrichment and growth of power. And for the success of this ambition no means was too mean. Oppression of workmen, cheating of customers, disloyalty to claims of friendship and family, formation of new and unworthy ties—all these came easily and without scruple to his hands. His own marriage was not proof against the process and he bartered it and his wife for the new wealth of an aged and unattractive second spouse.

It is possible in discussing Max Ashkenazi to point out the chief weakness of the book. None of the characters are persons, but are rather types. The portraits are Hogarthian, without very much balance of light and shadow, and painted only in extremes of color. Max Ashkenazi until the very last moment of his life is made to appear the incarnation of all the baser motives and characteristics without any relieving virtues. That is both bad psychology and bad writing. For in the last analysis no human being is or can be so completely evil. On the better side the same is true of some of the other characters. Those who are visionary idealists (such as Nissan the revolutionist) are completely visionary and those who are foolish are completely without understanding.

It is, however, as easy to understand this weakness in the book as it is to diagnose it. The real reason for it is that fundamentally the author is not interested in the people of whom he writes, but is absorbingly interested in the social scene which they inhabit. Simcha Meyer is evil only because he personifies the industrial system at whose evils the attack of the author is aimed. Tevyah is a complete idealist only because the author fervently believes that unionization of labor is the best, if not the only, cure for the maldistribution of industry's products and wealth.

Parallels easily come to mind. Almost the same criticism might be made of Dickens. In the whole gallery of the

people created by him it is difficult to find one completely simple human being. In the entire gamut of character the characteristic is exaggerated. The sweetness of Little Nell, the indecision of Mr. Miccauber, the villainy of Scrooge—the attributes of all are heightened to the point where the character becomes a type serving only as a vehicle for the characteristic. Yet this criticism, so easily made, does not dim the lustre of Dickens' novels in the results which he himself intended. English court procedure was improved by his stinging satires. Imprisonment for debt was abolished because of his passionate disclosures. The indenture system of apprenticeship was immeasurably altered because of his preachments.

"The Brothers Ashkenazi" is justly entitled to the same judgment. Granting all of the defects discussed, it still remains a powerful, interest-compelling and important historical novel. From it the thoughtful reader gains a perspective for the life of the Jews in Poland for two generations and a truer understanding of the values of that Jewish life. The procession of figures is more than a mere manipulation of puppets; because behind them all is the informing spirit of a traditional unity of purpose, a common bond of culture, an indomitable resistance to disintegrating influences. The Chassidic rites and the labor movement as personified by Tevyah, although centuries apart in their origins and outwardly hostile to each other, nevertheless, both exemplify Jewish (although diversely Jewish) traits of character. The Jew has always been simultaneously the great conservator and the foremost innovator. Just as we have produced Maimonides, so we have given birth to Uriel D'Acosta. The paradox runs in a broad stream through all Jewish history; and because of it our people can embrace both the Chassid with his complete emotional acceptance of tradition, and the labor unionist. For the essence of the Jewish spirit is a democratic insistence on the value of the individual and the preservation of his rights. The doctrine must not be lost sight of in the verbiage of an ancient creed. In inspecting the casket, in delineating its curious and antique carvings, we must not lose sight of the jewel within.

Severe criticism has been leveled at the author because of an alleged disservice to the Jewish people arising

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from the description of Jewish characters in the book. It may well be supposed that these critics have in mind the harmful influences of an opus like Shylock on the relation between the Jews and their neighbors. There are at least two answers to any such criticism. One is that no cause is ever ultimately served by the surrender of intellectual integrity. Dishonest propaganda bears within itself the seeds of its own detection. The other answer lies in the unfortunate fact that neither this book nor any book like it can create dislike of the Jew where such feeling does not already exist. Those people whose intellectual and emotional standards are so fragile as to be influenced by some of the unsavory characterizations probably dislike Jews anyway, and no prostration by Singer before them (and no prostitution of his talents for them) would do very much to change their minds. We have sadly learned through two thousand years that sycophancy is no shield for the Jews.

In the last analysis Mr. Singer is justified on personal grounds by the aphorism that talent does what it can while genius does what it must. So...

far as the racial element enters at all into an evaluation of his work, it is entirely possible to say that the Jew need find nothing in it of which to be ashamed. Certainly, the quiet heroism of the mass of Jews in the face of their oppressive conditions of life much more than compensates them and the world for the occasional and untypical meannesses and villainies of a few of the book's characters.

It is the opinion of this reviewer that Mr. Singer has done a real service to the Jewish people. It is easy enough to make knights in shining armor seem glamorous and to hold the romantic interest of even adult readers by the stories of great loves in the perfumed courts of royalty. When, however, the author makes an entire people convincingly strong and even noble amid scenes of squalor, poverty, oppression and despair—that is achievement both for the author and for the people.

HEARINGS BEFORE THE ROYAL COMMISSION

(Continued from page 19)

than their needs. If we come to the conclusion that they have not more

than enough land even after making anticipated improvements in methods of cultivation, have you any suggestion as to how such a problem may be met?

Dr. Hexter: The time is far off when that question may arise.

Sir Morris Carter: If we were to come to the conclusion that at a given time, despite the development, there is no more land unless it is taken from the Arabs, would you object to restriction?

Dr. Hexter: The time is far off that that may become a reality. If the time came that we could not buy an inch of soil without taking it from an Arab we would not buy it, and, furthermore, we would not let him sell it.

Sir Morris Carter: Who has to decide when that time has been reached?

Dr. Hexter: The final decision rests with the Government, but citizens have a right to question that.

Lord Peel: We all agree to that.

Dr. Hexter added, after reading the Prime Minister's letter to Dr. Weizmann, that cultivation of land can be intensified and until that is done the embarking of the Government on a restrictionist policy is not warranted.

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BROOKLYN JEWISH CENTER REVIEW

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No. 28

PASSOVER — THE FESTIVAL OF HOPE AND FAITH

IN the darkness of misery and suffering in which the Jews in so many lands find themselves, we will once more sit at our Seder Tables and cry out: "This year we are slaves; may the next year find us free men!" For this is the very essence of the Passover festival. It recalls another period of darkness, misery and bondage thousands of years ago in Egypt. When life looked darkest, there suddenly came the call for redemption, and soon the oppressors were gone and the bondmen became free men.

In every generation the Jew is bidden to regard himself as if he too were redeemed from Egypt. Let us, too, hear the call of redemption, of self-emancipation. Let us learn to understand that God will redeem our people when our people will want to be redeemed. The people must first exhibit that will, that determination, which will make it worthy of God's help. Dark as the hour is, let us not despair, let us not lose faith or hope. Pharaoh, 3,500 years ago, tried what his modern successors are endeavoring to achieve. He failed and they too will fail. The present may be with them; eternity, however, is on the side of the Jew!

THE NEW CHIEF RABBI OF ERETZ ISRAEL

THE Jews in Eretz Israel deserve the congratulations of all Jews throughout the world for having displayed the wisdom they did in choosing as the Chief Rabbi, Dr. Isaac Herzog, formerly of Dublin, Ireland. When the former beloved Chief Rabbi Kook died, grave apprehension was felt as to who would take his place. A number of great rabbis were proposed. For a while the election seemed to create some bitter feeling. But a kind Providence guided the men who had to decide this weighty issue. Dr. Herzog, immediately upon his arrival in Palestine, captivated all Jewry, and today even those who were formerly opposed to his candidacy are his staunchest admirers.

We in America have reason to be proud of the choice. For Rabbi Herzog combines in himself the best of the old tradition of Jewish scholarship together with a fine modern culture. Of his standing in Rabbinic learning, it is enough to note that already in his younger years that great Rabbi, Jacob David, the commentator of the Jerusalem Talmud, called him "the Rabbi Akiba Eger of this generation." The sainted Rabbi Meir Simcha, one of the greatest rabbis of our age, described him as: "A Gaon of distinction in Torah and in piety, a man who has everything." The late Chief Rabbi Kook once wrote of him: "There is not another like unto him." One great Palestinian, Rabbi Meitzer, speaks of him as "a living Sefer Torah."

To have such knowledge and at the same time possess a Doctor of Philosophy degree won from a great British University, gives Rabbi Herzog unusual standing that must bring him the reverence and the esteem not only of the Jews in Eretz Israel, but also of all the Jews throughout the world!

INSURANCE FOR THE FUTURE

WE are happy to note the very favorable reaction to our editorial in last month's issue of the *Review*, in which we commented upon the insurance policy of \$5,000.00 taken out by one of our devoted members, with the Center as the beneficiary.

We mentioned the fact that no matter how much one loved the Center it would be most difficult for one to make an outright contribution of \$5,000.00. But to take out an insurance policy for that amount, and thus to tax oneself with the modest sum of the annual premium, places such a gift within the reach of hundreds of our members.

The Philadelphia *Jewish Exponent*, one of the most important weekly journals published in America, quotes our suggestion in a leading editorial in its issue of March 5th. It points out that devoted workers in all institutions should give thought to this proposal and thus actually connect the organization for which they work with their own lives.

One of our good members, upon reading our editorial, wrote immediately to the Rabbi, saying that he would be glad to join a group of at least one hundred men willing to take out such insurance, with the distinct understanding that the accruing funds be used solely for the reduction and eventual clearance of the Center mortgage. We hope that our officers, trustees and governors will consider this proposal. Here is the real solution to the problem of the mortgage that weighs so heavily upon us. Such a group of men could win for themselves the immortal gratitude of generations to come.

—I. H. L.

THE CENTER'S METROPOLITAN CONCERT

THOSE who planned the recent concert at the Metropolitan Opera House for the benefit of the Brooklyn Jewish Center have every reason to be proud of their work.

The event was a gratifying success. It was a success socially, financially and artistically it was one of the finest concerts heard at the Metropolitan.

Coming so close after the membership campaign—also eminently successful—it taxed the energies of a comparatively small number of members of the institution, most of whom were active in both undertakings.

The benefit brought together a brilliant gathering of the Center membership, all of whom were jubilant at the happy outcome.

We heartily congratulate the officers and members of the concert committee on the results achieved at this first event of its kind. We trust that next year's concert at the Metropolitan—which is already being planned—will bring an even greater response from the Center members.

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LITERARY DIGEST FINDS ONLY 15 PERCENT OF NATION'S JEWS EAT KOSHER FOOD

(The following article—slightly condensed—was published in a recent issue of the *Literary Digest*. An answer to it will appear in next month's *Review*—Ed.)

IN the rush of daily life, the average Gentile notes scant difference between any two of the 4,228,029 Jews in the United States. To him they dress, talk, walk very much like one another, eat according to a food system known as *kosher*, which has been inseparably bound up in the New World, as elsewhere, with Jewish culture.

That this latter is far from the case today was the remarkable revelation made in an inquiry last week following publication in the world's largest Jewish city—New York—of a little red volume entitled "The Royal Table" (Bloch Publishing Co., New York; \$1.25), which is the first popular compilation in English of the ancient Jewish dietary laws.

Not more than 15 per cent. of the nation's Jews are strict observers of the orthodox food laws, which, in truth form the external basis of Judaism; 20 per cent. observe some of the laws some of the time; 65 per cent. ignore virtually all of the laws most of the time.

Jews are divided into three classes: the Orthodox, the Conservative and the Reformed. If one from each category, to illustrate the difference, boarded a Pullman diner at Union Station, Chicago, bound for New York, they would eat in this manner:

The Orthodox Jew would brush the menu aside, unpack his own lunch, *kosher*-prepared in his home kitchen: the Conservative would eat only uncooked vegetables, fruits, coffee and tea without cream; the Reformed would probably order *trefah* items prohibited by Jewish food laws, dine to his heart's content on lobster and roast beef and wash it down with a forbidden glass of milk.

Upon arrival in New York, the Orthodox Jew would find only about twenty sizeable restaurants, which in the opinion of the Jewish Theological Seminary are strictly *kosher*, could eat in a large hotel with full sanctity only if there was a banquet.

If he were a guest of any of the 1,765,000 Jews of the city, he would

be lucky to find 50 per cent. eating *kosher* at home; if he dined out with them he would find a choice among only 25 per cent., inasmuch as 75 per cent. of the metropolis's Jewish population falls in the Conservative and Reformed classes, with two-thirds making up the latter.

What has happened is that the Jew, only a hundred years out of the isolation of the European ghetto, has seen the tempo and flow of America's modern industrial life break down the rigid barriers between Jews and Gentiles, kick his cumbersome dietary rituals into a cocked hat. To keep up with the peace, it is easier to go Reformed with its worship of Judaism adapted to eight-cylinder cars, subways and cafeterias.

"The Royal Table," with its maze of dietary prohibitions, shows why. Work of Rabbi Jacob Cohn, twenty-eight, graduate of the University of Michigan, the Hebrew Theological College (Chicago), and a student at the Universal Yeshiva (Jerusalem), this pocket-size tome makes Jew and Gentile reader alike wonder that *kosher* still is a word to 4,000,000 people in the U. S. A.

Basic idea behind "The Royal Table's" rules is the Jewish religious principle that a table set for a meal is as holy, in its way, as the altar of a synagogue.

Two fundamental precepts are found in most of the dietary regulations. Man, according to the Bible, was originally vegetarian, forbidden to eat animals, which were part of the divine scheme, but became a meat-eater when Noah emerged from the ark, found no fruits or grain in his flood-soaked world.

Promptly, God decided to complete His world-plan, chose the Jews as rulers, and caused priests to be appointed who could preside over the fare for the so-called Royal Table.

Springing from the five Mosaic books of the Bible known as the Pentateuch, these food laws rest chiefly on what is regarded as clean and unclean, were made intelligible to modern Jewish masses by the great codifier Maimonides. This dietary code is called "*Shulchan Aruch*."

There is a difference of opinion as to the definite purpose of these rules. Some students think their purpose was

to keep the Jewish people apart from Gentiles; others, such as Rabbi Cohn, stress especially their hygienic import. There are seventy defects which can make an animal *trefah*. Some Rabbis think that the ban on fat was to prevent overindulgence in eating, that blood, considered too gross for food, is the seat of many microbes. The Israelites in the Wilderness were forbidden to slay cattle for food, but they might slaughter them ceremonially as a sacrifice, sprinkle blood and burn fat on the altar, then eat the meat, thus setting the precedent for present-day Jewish rules for slaughter of *kosher* food.

Most complicated part of the food laws is the business of *shchitah*, or slaughtering. The great Jewish center of this ritual is New York, where 75 per cent. of the meat slaughtered is killed under *kosher* regulations, the only part of this is sold to Jews. "Porging," or removing the *trefah* "sinew of Jacob" from the animal's hind quarters, is so difficult that only fore quarters are sold to Jews, other cuts to Gentiles.

When the meat finally reaches the kitchen of an Orthodox Jew, new complications arise: first, the blood must be further drawn from the flesh by a thorough salting; then, the meat can be cooked only in utensils reserved for meat which have not been in contact for twenty-four hours with milk,² or which have been purified by being heated red-hot.

If the Jew suspects that his cook has been careless in observing these regulations, has forgotten to rinse off the blood-soaked salt before roasting the meat, he can only believe her volunteered assurance that the meat has been rinsed.

The kitchen of such a *kosher* household has two sets of pots and pans: one for milk and fish dishes, and one for meat dishes. Reformed Jews are jokingly said to have three sets of dishes: one for milk, one for meat and one for *trefah*.

In time of war, whenever danger to his life may be averted by breaking the laws, they are automatically invalid: it is a primary concept of Jewish faith that its regulations are rules for living, not dying, that life is the most valuable of all things.

THE SUPREME COURT IN ANCIENT JEWISH LIFE — A PARALLEL STUDY

By DR. ISRAEL H. LEVINTHAL

It is not my purpose here to take sides in the present discussion that agitates American public opinion concerning President Roosevelt's Supreme Court proposals. I do want, however, to give a pen picture of the Supreme Court that ruled in ancient Jewish life, and to see if the make-up, the powers, and the constitution of that tribunal have anything to offer, by way of suggestion, with regard to the proposed judicial reforms.

It may surprise many a reader to learn that Jews also had a Supreme Court. In fact, our entire judicial system resembled very much the judicial system practiced in America. Every community, no matter how small, had its *Beth Din*, a court of three judges, which had jurisdiction only over civil cases. In the larger communities—and a population of 230 entitled it to be included in such classification—there was the *Smaller Sanhedrin*, a court of twenty-three judges, to which were referred all capital cases and those that entailed physical punishment. And then there was the *Sanhedria Gedolah*, the *Great Sanhedrin*, or Supreme Court, which sat in Jerusalem in the Chamber of the Hewn Stones—one of the sacred precincts of the Temple—a tribunal composed of seventy judges, whose verdict was regarded as supreme by the entire Jewish people. In the following outline I shall limit myself to a discussion of this Supreme Court, leaving aside all reference to the two lower tribunals.

The jurisdiction of this highest court included such cases as were of national import and which affected the welfare of the entire people. The false prophet, the rebellious teacher, the fixing of the calendar, doubtful questions of religious law which touched the lives of the entire people, were among the cases that came under its sole jurisdiction. It also served as a Court of Appeal. If the judges in the lower courts were doubtful about the law, they appealed to the *Great Sanhedrin* for its interpretation. If a wrong decision was given by any of the lower courts, this Supreme Court could nullify and correct it.

In one important aspect it differed from the Supreme Court of our own country. Ours has only a judicial function. It cannot make laws. It can only

interpret laws made by Congress in the light of America's Constitution. The *Great Sanhedrin* possessed legislative as well as judicial powers. It could also make the nation's laws. But it could only make such laws as were within the letter and the spirit of Israel's Constitution — the *Torah*. In other words, their legislative power was combined with their judicial power, and every law proposed was immediately tested to see if it fell within the purview of the nation's Constitution.

In some form this tribunal may be traced to the very days of Moses. We know that it played an important role in the days of Ezra and Nehemiah. It won its greatest power, however, and assumed the name *Sanhedrin*, at the time of the triumph of the Hasmoneans, in the second century B. C. E. It maintained its supreme and unchallenged authority up to the destruction of the second Temple, in the year 70 A. C. E., though it lost its right to impose capital punishment about two decades before that national tragedy.

* * *

Americans are noted for the great respect and reverence for their jurists. The members of the Supreme Court, in particular, have always been surrounded by a halo of sanctity, and, certainly until very recent times, have been regarded as men apart from the every-day problems of life. The ancient Jews displayed this reverence towards their judges in yet more marked degree. To the Jews these judges personified Justice, and Justice was the very essence of the Divine. A rabbi in the Talmud could therefore permit himself to say that "A judge who pronounces a true judgment becomes a *Shutaf*—a partner in God's work." In fact, in the earlier sources of the Bible judges are frequently called *Elohim*,—the very name of God (Exodus 21.6: 22.7, 8; Psalms 82.1,6). Some scholars say that that was the reason why the *Great Sanhedrin* sat in the very precincts of the Temple, in the chamber adjoining the sacred altar. It was to emphasize the sacredness and the God-like function of the judges of this important tribunal.

We cannot overestimate the role that this Court played in ancient Jewish

life. To quote a fine scholar, the late Dr. David Hoffman, who made a special study of this Court, its members were *die Haupttraeger des Gesetzes*, "the principal upholders of the Law," which they strove *zu huetten und zu befestigen*, "to guard and strengthen"; they proclaimed new laws which the times demanded but always *in geiste der Thora zu treffen*, "in the spirit of the people's Constitution, the Torah".

In studying the structure of this Supreme Court, it is interesting to note that originally it was made up of Priests, Levites and ordinary Israelites, the idea being that all important groups in Jewish life should be represented. Later this division disappeared, but another rule led to the same results. The most distinguished and most proficient members of the lower courts—the *Sanhedriot Ketanot*—were promoted to the Supreme Court, and the procedure was to choose these men from as many of the lower courts as possible, thus giving representation to every section of Palestine. The aim was to democratize the Supreme Court, to make it representative of all classes and of all sections of the people's life. When we recall the fact that in our own land, when President Wilson proposed the name of Justice Brandeis for the Supreme Court the opposition to his appointment openly rested on the claim that he represented the liberals in America and therefore was temperamentally unsuited for such a post,—as if only the conservative viewpoint had a right to be represented in our highest court,—we can see how very advanced, how very liberal and how truly democratic the Jewish Supreme Court was.

* * *

One of the important features of President Roosevelt's proposals is the enlargement of our Court from nine to fifteen members. The critics of this suggestion claim that fifteen judges would make too large a group for such a body, that the Court would become too cumbersome in its structure, that so large a number would only get in each other's way. It is therefore quite significant to note that the Jewish Supreme Court, serving as it did a small land, not larger than two states of this

Union, and containing a small population, was nevertheless made up of 70 members, and according to some views, 71 members. It is true that the number was based upon the Scriptural words, which pictured God as asking Moses: "Gather unto me seventy men of the elders of Israel" (Numbers 11. 16). Nevertheless it is interesting to note that in all our Talmudic literature we do not find one criticism of this large number, or any complaint of its inefficiency because of its size. On the contrary, it was the Jewish view that through the expression of a large number of opinions, and through the discussion by many members of the court, there was always a greater opportunity and possibility to get to the very depths of the law that was under advisement. From the standpoint of this ancient court, the number fifteen proposed for America would certainly be in keeping with the importance of its function.

Another feature of the President's proposals deals with the question of the jurists' age. It is felt that when a member reaches the age of seventy, he should retire, for he then can no longer keep in step with the new trends of the time. Old age, according to this view, tends to a drastic conservatism, and the judge thus becomes unsuited for such a tribunal.

Now in this matter of age the Jews held an altogether different opinion. There was a minimum age requirement for membership in their Supreme Court, forty, the supposition being that at forty, a man ripens in intelligence. But there was no maximum age limit. In fact, the tendency was to give preference to old age. The whole attitude towards old age was different in those days. When a man was ordained a judge he was called *Zaken*, "an elder", or old man. God Himself, according to one tradition, gave special honor to old men. And the Talmud, in enumerating the prerequisites for membership in the *Great Sanhedrin*, specifically states: "No man should be elected to that body unless he is a *Baal Ziknah*, an old man". This requirement, however, applied only to the Supreme Court.

For admittance to the *Lower Sanhedrin* it was expressly ruled that a *Zaken*, an old man, just as a man who had no children, was not eligible. The Lower Court dealt with capital cases and corporal punishment. Old age, in such cases, may harden the quality of mercy. Where, however, the concern was with abstract law, as in the *High-*

er Sanhedrin, then old age was preferred, the theory being that the older one is the richer in experience and the wiser one becomes. The Syriac term for Israel's *Great Sanhedrin* was *Kenushta D'Saba*, "The Assembly of Old Men." We see, therefore, that the designation "The Nine Old Men", which today is made in derision, would in ancient times betoken an expression of honor and the greatest dignity.

I have a feeling that psychology would prove that the ancient Jewish view was the more correct one. Physical prowess depends upon youth; old age is a great deterrent in those activities that are dependent upon bodily strength and vigor. But in the fields of abstract thought and reason, in the realm of jurisprudence, old age should be of great advantage. Nor is it altogether correct to say that youth always betokens liberalism or radicalism, and that old age is synonymous with conservatism and reaction. The oldest member in the present Supreme Court, Justice Brandeis, and that still older member who graced that Court for so many years, Justice Holmes, were far more liberal in their views than many of their younger colleagues. In the old Jewish Sanhedrin, Rabbi Akiba, who became a member of that august body when he was an old man and who remained a member until a short time before his death in his 90th year, was the leader in all the liberal legislation, both in the economic and social spheres and in the purely religious enactments. Nay, even in his advanced age he was radical enough to join the rebellion which Bar Kochba led against the tyrannical rule of Rome. As if to bring home to us in striking fashion the truth that liberalism and adventure are not dependent on age, we find the Bible, in the very midst of the story of Israel's emancipation from the bondage in Egypt, recording the significant fact: "And Moses was fourscore years old, and Aaron fourscore and three years old, when they spoke unto Pharaoh!" (Exodus 7.7.) History records many an example of young men extremely reactionary and old men extremely liberal and radical. From the standpoint of the Jewish attitude toward the age of the judges in the ancient *Sanhedrin* President Roosevelt's attitude on this phase of the present discussion, would receive very little encouragement.

* * *

The severest criticism of the President's proposed reforms of our Supreme Court lies in the charge that the

President desires to appoint additional men who will favor his viewpoint regarding new legislation affecting the economic life of our people. Students of law know the simple truth that there is no such thing as objective law. There is such a thing in the moral law. Religious people believe that this objective moral law was revealed to man by a Higher Power. But in ordinary jurisprudence there is no objective law; there is not a definite legal truth existing as it were in a vacuum. All law is subjective, depending upon the individual who interprets that law. By his very interpretation you can get a picture of the temperament, the mind, the attitude of the man who interprets that law. Nor is there but a single way of interpreting the Constitution. The very fact that in many of the recent decisions, the Supreme Court was divided five against four proves how difficult it is to find a single interpretation of a Constitutional question. Both the majority opinion and the minority opinion based their views upon the words of the Constitution; and yet how different were their conclusions! One group rests its opinion upon the strict letter of the Constitution; the other upon the spirit behind the letter of a particular provision.

Now it is interesting to observe that in the history of Israel's Supreme Court of ancient days there was the very same struggle, the same clash between these opposing views. There were two groups, the Sadducees and the Pharisees. The former included the priests, the wealthy classes, the land-owners and the general aristocracy. The latter included the general masses and the intelligentsia or student groups. Josephus tells us quite emphatically that "the masses of the people were opposed to the Sadducees, and favored the Pharisees." The former, to protect its social and economic interests, naturally maintained the conservative viewpoint in all such discussion. The latter were the liberals and defended all progressive legislation. Both parties fought to have their majority in the *Great Sanhedrin*, so that the judicial opinions might reflect their social and economic theories. Now there was a veritable cycle of such party influence. Before the reign of the Hasmoneans the Sadducees were in power, and the decisions of the Supreme Court in those days reflected their viewpoint. After the Hasmonean victory the Pharisees came to power and again the Court showed that liberal influence. In

(Continued on Page 19)

MAR NAZAR

By M. SMILIANSKY

Translated from the Hebrew by E. M. Edelstein

(Continued from last month)

IV

TWO years have passed. Mar Nazar settled permanently in our colony. At first his father insisted that he return home, but the son was determined not to leave the land which he loved so much. Finally his father consented, and even promised to send him sufficient money to buy a small farm in our colony. It is impossible to describe the happiness of Mar Nazar when he received that consent. Such joy I have never beheld. He danced about and nearly choked me in his embrace. Tears of a happy child appeared on the face of this man-giant.

My friend, a son of this land will I be forever!

Mar Nazar became the pet of the colony. Every one loved him. In case of danger all eyes were turned towards him. When a farmer was taken ill, Mar Nazar could be seen galloping on his horse to the city for a doctor. He was always the first to respond to the gang call of distress, was first and foremost in the battles with the Arab shepherds, who would send their flocks into our vineyards in the dark of the night.

The Arabs, too, loved him for his strength and bravery, for the ease with which he acquired their language, and for his excellent horsemanship, which equalled their own. When he rode his mare he was dressed like an Arab and also armed from head to foot. The name "Mar Nazar" became famous among the Arabs.

With me he would converse in Hebrew only. He would read in my house and discuss the books with me. But more than work, more than horse-back riding and more than the Hebrew language, more than anything else, he loved the land. When he uttered the words "Erez Israel", it was with so much reverence and holiness as when a very pious Jew utters the word "Torah". The word "Yarden" had a special sound when it came from his mouth. So does a loving mother speak of her only child. But because of the Jordan Mar Nazar lost much of his respect for me.

It happened on a Sabbath day. We were strolling along in our fields talk-

ing about the land. He listened attentively to my descriptions of the various cities and settlements in our country, of the Carmel, the Tabor and the Valley of Jezreel. Suddenly he asked me: "My friend, what is the color of the Jordan's water? I have not seen the Jordan yet."

He stopped, giving a piercing look with his two dark eyes, and retreated a step backwards.

What you have not seen the Jordan?

As if to say, if you have not seen the Jordan, then what *did* you see? A note of disappointment trembled in his voice also a kind of pity for me. For several days after this conversation it seemed that my friend avoided meeting me, until one evening, when I saw him in the street, he impulsively addressed me: "My friend, I wish to see the Jordan. I cannot wait any longer."

His low voice was deep and resonant and full of great, strong yearning. He had long wished to see the land but did not want to go alone and I could not leave my work to accompany him. I said: "At the end of the summer, when our work will be finished, we shall go, both of us."

His big hand took hold of mine in a vise-like grip.

V

The hoped-for day came. After the gathering of the grapes my young friend and I left for the Galil. He was as happy as a lover setting out to meet his sweetheart. He behaved strangely on the road. The scenery did not interest him in the least, he only stared straight ahead of him, as if wishing to lift the curtain from the horizon and penetrate it, discover its secret and its magic.

My friend, when shall we see the Jordan?

We have a long way to travel yet. Tomorrow we arrive at Zichron, the next day at Haifa, and at the end of the week we shall reach the Jordan.

My friend became very moody. To wait a whole week!

On the following day, at Zichron, my friend approached me and with tears in his eyes begged me to follow a short road straight to the Jordan.

But you will not see Haifa and the Carmel!

On our return trip. . . . I must see the Jordan first, please! . . .

We left Zichron accompanied by an Arab guide riding on his donkey, who was to show us the short cut. My friend would not listen to our guide's suggestion that we spend the night in an Arab village: he insisted that we travel all through the night. And so we did, although it was pitch-dark and our going was very slow. Towards midnight our Arab suddenly turned impudent. He began to tell us night stories, stories full of the scent of blood, of reckless freedom, and of beastly blood revenge. In a fit of jealousy he once slew a man, and served fifteen years in a penitentiary. . . . The Arab's eyes are glittering in the darkness of the night, like two luring coals, and terror grips my heart. What of the night, and what of the Arab and his blood-tales. . . .

Near a small stream which suddenly revealed itself before our eyes, the Arab's donkey stopped, and our horses, too, halted in their tracks.

Why have you stopped? shouted my friend. He jumped off his horse and faced the Arab.

We went astray, we lost the road.

And while talking the Arab dismounted, lay flat on the ground and put his ear to it. My heart trembled. Who knows, where this rascal has brought us? Perhaps, someone is lurking near, waiting to capture us and our horses. We, too, stretched ourselves on the ground and tried to detect traces of our narrow path through the stream. Our eyes became accustomed to the dark, and we then noticed the path as it wound itself on the other side of the water. Suddenly our Arab gave a shrill whistle, once, twice, and from the opposite side of the stream someone responded in the same manner.

Ibn il Gehinim! (Son of the purgatory)! shouted my friend, and lifted the Arab from the ground, shook him menacingly and stood him on his feet. Mount your damned donkey and go on, if you wish to see daylight again!

The Arab sensed the seriousness of my friend's threat and understood that this time his journey will not be glorified. At once the fire of impudence left his eyes and his voice became soft and sweeter than honey.

That's my friend, Sir, a shepherd in this valley, and he is very well acquainted with the location of the roads around here. I called to ask his advice.

We don't need any advice, go on!

From the darkness stood out the figure of an Arab, his face and head covered, and only his eyes shining in the night. We did not greet each other. My ears caught the snorting of a mare.

For the remainder of the night our gaze was steadily fixed on the Arab guide in front of us: we could not trust him any longer. And when the sun rose, our feet rested on top of the mountain Tiberias, below us lay the sea Kinereth (Lake Tiberias).

My friend, the Jordan!

No, Hahibi, this is the Kinereth.

But tomorrow we shall see the Jordan!

His voice was painfully subdued. What does his heart prophesy? . . .

'At dawn the next day we left the old city of Tiberias and made our way to the Jordan. The tramping of our horses' hoofs disturbed the peace of the sleeping town. We were two lonely riders on a narrow path full of danger. At our right boulders of the angry mountains; at our left the Kinereth.

We have already come to the end of the Kinereth, but the Jordan is as yet invisible: it is hidden here among the trees and wild herbs that grow on its shores. But the sound of its murmuring has already reached our ears, the sputtering of its rushing waves are heard. My friend's pale face turned towards me and without saying it his eyes asked: Is that the sound of the Jordan?

The sun appeared from behind the mountains, and through the bushes that were at our left we saw a small brook that issued forth from a hiding place and disappeared again. This was the river Jordan, whose course is crooked, snake-like. I looked at my friend, but his face was turned towards the Jordan . . . Suddenly, as if bitten by a scorpion, he lashed his horse and galloped off to the river.

Careful, rocks . . . thorns . . .

My friend did not heed my warnings.

When I caught up with him, his horse was already standing near the Jordan. Its waters ran very swiftly, jumping from one stone to the other, as if being pushed by hands of a giant. Clear was the water and covered with a net of tiny waves, but it was shallow, and did not appear much like a river, just a small brook. . . .

My friend did not utter a single

word, only a deathly paleness covered his face, and his eyes expressed a deep pain. Again he pressed his horse and we began to follow the Jordan's course, which was a very difficult task. We were going Southward. Mar Nazar did not stop even for a second, did not turn to me and did not say a word. I knew that these were his most difficult moments, that his soul and heart were held in tongs. I knew that he was searching for something which he will never find. And I knew, that his soul will no more know peace.

Suddenly his horse stopped, and he turned his face to me and his hand was lifted upwards.

My friend, look and see!

On his pale face wavered an imperceptible smile, in his deep eyes glistened a tiny spark. I saw: the mischievous Jordan suddenly change its course to the left, where it widened appreciably and began to resemble a river. My friend dismounted, threw away the bridle and gazed upon the water. A while later he undressed and said:

Shall I try to wade the Jordan?

He stepped into the water, which was quite deep at this spot, and before he covered half the distance, the water reached up to his neck. He turned around to look at me, and his face was shining, a happy smile hovering over it. He then struck out and began to swim and in a few minutes he crossed on the other side and called:

Shalom to you from Transjordan!

He climbed the steep shore, stood high above the Jordan, and giving a swift look all around him he dived full-length into the roaring river below.

Oh! I yelled fearfully and jumped from my place. But at this moment

my friend's head appeared on the surface and he joyfully exclaimed: The water is deep here, friend! And the under current is very strong. One can easily drown.

At last he found happiness. The Jordan is strong, dangerous, treacherous, just like his Volga in Russia. He dipped himself once more and lingered a little longer under the water. I was in despair. But he rose again and said: The bottom here is covered with hard grass. If your feet entangle in it, it will be no easy job to drag them out.

Enough, Hahib! Get out from the water.

Just once more, friend!

And again he climbed the steep shore dived headlong, disappeared,—and appeared no more . . . A few seconds passed . . . I shouted, but my voice died in this wide stretch. Only a slight echo came back to my ears from the surrounding mountains. I hastily undressed, but since I could not swim, it was impossible for me to reach the place where he dived. I waded until the water reached my neck and had to return to shore. I ran like one insane here and there, not knowing what to do. My friend is lost . . . And suddenly—oh, God!—His big body was floated on the water on my side of the river. I ran towards it, tried to pull him out, but the current was much too strong and the body too heavy for my shattered nerves. I shook his head, I called to him—no answer. His face was turned upwards. Even in my state of horror I could read triumph in his dead eyes.

I loosened my grip. The body rolled a bit. The current of the Jordan took him away from me.

May his soul rest in peace.

WHAT LEON BLUM EATS

IN France they speak of the Blum-Daladier-Amelie Government. Leon Blum is, of course, Premier, and Edouard Daladier his War Minister. But the Amelie of the extraordinary coalition is no Mrs. Simpson, tho she shares one great talent with ex-King Edward's friend.

Amelie is Blum's cook. Twenty years ago, when he formally took up politics as a Deputy from Narbonne, Southern France, she began her rule over the burnished copper and glazed *terrines* of the millionaire's old fashioned kitchen.

The cartoonists last week depicted

the thin, gangling intellectual as a half-starved professor, Blum is one of the most cultivated *gourmets* of France. Enemies once circulated a story that his widely advertised appreciation of wines began belatedly, during his first electoral campaign. This would prove inspired politics—for a notoriously cold logician and Socialist theorist—in a country where only the art of cooking ranks above the art of eating—and even that ranking is debatable.

As a matter of fact, however, Blum's love for wines and his country's culinary achievements dates from his youth

(Continued on Page 18)

BROOKLYN JEWISH CENTER ACTIVITIES

CLOSING LATE FRIDAY NIGHT SERVICE FOR SEASON THIS FRIDAY NIGHT, MARCH 19th

The closing late Friday night service for this season will be held Friday evening, March 19th at 8:30 o'clock. Following a custom in vogue at our Center for many years, we shall close the season with a special Youth Service dedicated to the problems of our Jewish Youth. In addition to Rabbi Levinthal who will open the program, brief addresses will be delivered by Mr. Neil M. Lieblich, the president of Junior Federation of the Brooklyn Jewish Charities, who will plead for the cause of charity; Miss Shulamith Schwartz, who is on a visit here from Palestine, and a former national president of the Junior Hadassah, will plead the cause of Palestine; and Mr. John Lewis, president of the Young People's League of the United Synagogue of America, will speak on behalf of the Synagogue and Religion. Mr. Milton Balsam, the president of our Center Young Folks League, will deliver the introductory address.

We sincerely trust that as many of our young people as possible will attend this important service. We hope, too, that many of the parents will be with us to hear and to learn what the Jewish Youth is doing today for the Jewish people and the Jewish faith.

Rev. Kantor will lead in the congregational singing.

COURSE LECTURES

Psychology—Wednesday evening at 8:30 Miss Florence Rosen will speak on "Fear and Repression in Adjustment".

Modern Drama — Wednesday evening at 8:30 Mr. J. M. Kaplan, M.A., will speak.

IMPORTANT NOTICE!

1937 membership cards are now required for admission to all activities in the Center building.

These cards will be forwarded to you upon payment of the charge for membership dues for the current year.

PASSOVER SERVICES

Passover Services will be held in our Synagogue on Friday and Saturday evening, March 26th and 27th, and on Saturday and Sunday morning at 8:30 o'clock. The subjects of the sermons and the exact hour for the evening services will be published in the next issue of our Bulletin.

PERSONALS

Rabbi Levinthal delivered the principal address at the Annual Donor Luncheon of the Brooklyn Hadassah at the Waldorf-Astoria on Monday, March 1st.

On the afternoon of March 3rd Rabbi Levinthal delivered the invocation at the Annual Donor Luncheon of the Women's Division of the American Jewish Congress at the Waldorf-Astoria. And on the evening of March 3rd he was one of the principal speakers at the Semi-Centennial Celebration of the Jewish Theological Seminary and the Reception to Prof. Louis Ginzburg held at our own Center.

The members of the Center will be interested to know that in the very popular book "Living Courageously" by Kirby Page there is included a lengthy chapter from one of the sermons preached by Rabbi Levinthal on Rosh Hashonah "Chochmoh and Torah".

CENTER SYMPHONY ORCHESTRA ORGANIZED

The organization meeting of the Center Symphony Orchestra proved a great success. Judging by the number of registrants it is safe to say that the Center will soon have a very fine orchestra. Rehearsals are held on Thursday evenings at 8 o'clock. Membership is open to all adult instrumentalists of the Center. The orchestra is under the direction of Mr. Maurice Sklar, conductor of the Playhouse Symphony Orchestra and member of the faculty of the High School of Music and Art.

BAR MITZVAH

Congratulations and best wishes are extended to Dr. and Mrs. Max Dannenberg, 1464 Eastern Parkway, upon the Bar Mitzvah of their son, Stanley, which will be celebrated at the Center this Saturday morning, March 20th.

AN EVENING OF PERSIAN POETRY AND MUSIC

Sunday evening, April 4th, 8:30 o'clock, has been set aside as an evening devoted to Persian poetry and music. This evening is given in celebration of the 50th memorial anniversary of the great English classic poet, Edward Fitzgerald, who was the very first one to introduce into the Western cultural world, the translation of the Rubiyat of Omar Khayyam into English.

The Meaning of Life, as interpreted by the great Persian Poet and Philosopher, Omar Khyyam—a lecture delivered by the well known lecturer and essayist, N. Steinberg, who is the author of "Young America", "Critical Essays", "Poetry in Prose", and others.

The talented young cellist, Miss Cynthia Mintz, accompanied at the piano by Miss Claire Mintz, will play several classical Persian numbers of music in the spirit of the evening.

Dr. Ezekiel Leavitt, author of "Parrot Gods", "Songs of Grief and Gladness", "Dreamland", "The Outstanding Jews of America", and others will speak on the Philosophy of Omar Khayyam as compared to the philosophy of King Solomon as expressed in the Ecclesiastes.

Cantor P. Jassinowsky, well known singer and composer, will conduct his unique quartet in some Persian and Palestinian songs assisted by Mrs. Jassinowsky at the piano.

Mrs. Helen Tarnover, radio singer, will sing several Persian songs accompanied at the piano by Mrs. Weissman and Natalie Asen.

Dr. A. Asen, translator of American and English classic poets into Yiddish, will recite some stanzas from his translation of Omar Khayyam into English.

Rabbi Louis Hammer will preside.

Admission will be free to members as well as non-members.

EXPRESSIONS OF CONDOLENCE

We extend our sympathy and condolence to Mr. S. Goldsamt upon the death of his brother, Joseph, on March 11th.

FORUM LECTURES ARRANGED

BY Z. O. A.

Under the auspices of the Education Department of the Zionist Organization of America, five forum lectures and discussions will be held on Sunday evenings, March 21 and 28, April 11, 25, and May 9, at the Society for Advancement of Judaism, New York.

The first one on March 21st will deal with "Arab Relations." The speakers will be Louis Lipsky and Haim Fineman.

On the 28th Hans Kohn will discuss "The Near-East and European Politics."

"The British Policy in the Near-East" will be discussed by Walter E. Stevens and Abraham Ben-Shalom on April 11th.

Ludwig Lewisohn and A. H. Friedland will discuss "Cultural Influence of Palestine on Diaspora," on April 25th.

The last forum on May 9th will be devoted to discussion on the "Absorptive Capacity of Palestine." The speaker on that evening will be Abraham Revusky.

Admission to the entire series is one dollar; single admissions 35c.

CLUB NEWS

Despite a change in leadership, the club department of the Brooklyn Jewish Center has continued unabated in its activity. In the Vivalet Club, Mrs. Shapiro has replaced Mrs. Suklof as the leader. The girls in this club have demonstrated a tremendous interest in Zadakah. They have brought three trees in Palestine, have contributed a sum of money to a nursery, and have presented dolls which they made themselves, and candy, to an orphanage. They promise to continue their fine work for the rest of the year.

The Maccabee Club also has a new leader, Mr. Chertoff. Mr. Neimand, the previous leader has left for Texas where he will assume a pulpit. The Maccabee are at the present very much interested in the drama and we are certain to hear from them very soon about it.

The Center Club, under the leadership of Mr. Goldman, has for its project this year, the publication of a magazine in the entire club department. The second issue will soon be in the hands of the members. In addition, an extensive athletic program has been engaged in both the Maccabees and the Center Club. With the basketball season over, we will soon be hearing from our baseball teams.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Birnbaum, Bernard

Married Pickle

Res.—486 Brooklyn Avenue

Bus.—83 Beekman Street

Proposed by J. M. Schwartz and Arthur E. Schwartz.

Dick, Samuel H.

Married Coats & Suits

Res.—135 Eastern Parkway

Bus.—225 West 37th St.

Proposed by Meyer Nemerov

Farber, William

Married Dress Mfr.

Res.—1465 President Street

Bus.—1400 Broadway

Proposed by Elliott Bregstein

Garfinkel, Sidney

Unmarried Publicity

Res.—412 Schenck Avenue

Bus.—420 Madison Avenue

Gross, Benjamin

Married Lawyer

Res.—600 Eastern Parkway

Bus.—185 Montague Street

Proposed by Dr. J. Gold

Heuretig, Max

Unmarried Driving School

Res.—509 Howard Avenue

Proposed by Samuel B. Milt

Hyde, Bernard

Married Insurance

Res.—250 Crown Street

Bus.—285 Madison Avenue

Proposed by Albert Witty

Schoffman, Leonard B.

Unmarried Bldg. Material

Res.—901 Washington Avenue

Bus.—205 E. 42nd Street

Proposed by Irwin Witty and Sam Schonfeld.

The following has applied for reinstatement in the Brooklyn Jewish Center:

Goldman, A. L.

Married Insurance

Res.—502 Montgomery Street

Bus.—Empire State Bldg.

SABBATH SERVICES

Kindling of Candles at 5:51 P. M.

Friday Evening Services at 5:45 P. M.

Sabbath Morning Services, Sedrah Tzav (Sabbath Hagadol) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 5:45 P. M.

Class in Ein Yaakob, under the leadership of Mr. Benj. Hirsh at 5:00

DAILY SERVICES

Morning Services at 7 and 8 o'clock.

Mincha Services at 5:45 P. M.

RESERVATIONS NOW ACCEPTED

— for the —

PASSOVER
SEDOMIM

FRIDAY and SATURDAY

— E V E N I N G S —

MARCH 26th and 27th

RABBI LEVINTHAL

will conduct the Seder Services

assisted by

REV. KANTOR

Price \$3.50 Per Dinner

Children under 13 years—half rate.

In order to make proper arrangements it is advisable that you make your reservations at once.

ACKNOWLEDGMENTS OF
GIFTS

The Center extends its thanks and appreciation to the following who have made gifts during the past month:

CENTER LIBRARY

Mrs. Julia Brown, in memory of her brother, Morris L. Jacobs.

Mr. and Mrs. Samuel Droshnicop.

Dr. Reuben Finkelstein.

PRAYER BOOKS

Mr. I. Vatnevitch, in honor of the Bar Mitzvah of his grandson, Sheldon Atlas.

BOOK OF LIFE

Mr. and Mrs. Joseph Stark in honor of the Bar Mitzvah of their son, Robert.

1936 REPORT OF THE BROOKLYN JEWISH CENTER

OFFICERS

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HENRY SEINFEL	First Vice-President
HYMAN AARON	Second Vice-President
MAX HERZFELD	Secretary
BENJAMIN J. KLINE	Treasurer

SAMUEL ROTTENBERG	Honorary President

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Brenner, Louis	Greenblatt, S.	Martz, Benj.	Steingut, Hon. I.
Brenner, Philip	Haft, Max H.	Metzger, Morris	Straussberg, S.
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Feinberg, Philip F.	Horowitz, Mrs. J.	Rachmil, Hyman	Weinstein, Mrs. A. A.
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Fine, Charles	Jacobs, Joseph	Rosen, Meyer A.	Wender, M. D.
Fine, Mrs. I.	Jaffe, Louis N.	Rosenson, I. L.	Wiener, Mrs. I.
Finkelstein, Prof. Maurice	Joseph, Arthur	Rosenstein, David	Witty, Albert
Fortunoff, J. A.	Kaminsky, David B.	Rutchik, M. M.	Witty, Mrs. Albert
Ginsburg, Abraham	Katz, Samuel	Rutstein, Jacob	Zankel, Louis

SUSTAINING MEMBERS FOR 1936

THE following is a list of the 1936 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
Barnett, Mrs. S.
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Bilgore, David
Bregstein, Bernard

Bregstein, Elliot
Bregstein, Harold
Brunner, Leonard
Cohen, Julius
Dlugasch, Morris

Goldman, Seymour
Goldman, Sidney
Goodstein, Wm.
Goody, Harris
Gordon, Louis
(Avenue T)
Halperin, Louis
Halperin, Nathan
Horowitz, Solomon
Jablow, George
Jablow, H. L.
Kaplan, Abraham
Katz, Samuel
(Park Place)

Kimmel, Jacob H.
Kirsch, H.
Kirschman, M. J.
Kline, Benj. J.
Kronish, Fred
Levin, Morris
Levingson, Isaac
Lipsky, Charles
Lurie, Leib
Marmorstein, E. Norman
Perman, Charles
Pollack, Aaron
Pollack, Abraham
Price, Mrs. Abraham

Rachmil, Hyman
Rosenfeld, Morris
(N. Y. Avenue)
Rutchik, M. M.
Rutstein, Jacob
Salwen, Nathan
Shapiro, Abraham
Steingut, Hon. Irwin
Sweedler, Hon. Nathan
Weinberg, Morris
Weinstock, Louis
Werbelovsky, Benjamin

ANNUAL MESSAGE COVERING ACTIVITIES FOR THE YEAR 1936

Delivered by the President, Joseph M. Schwartz, on January 28, 1937

AS President of the Center the duty devolves upon me to deliver a report covering the activities during the past year and of making such recommendations as I may deem advisable for the further progress of our institution.

The activities of the Center are divided into departments. The work of each department is supervised by a committee headed by a chairman. If time permitted, it should have been my pleasure to call upon these chairmen to present their individual reports concerning the work under their stewardship. In the interest of brevity, however, I shall embody in my report the activities of all departments in the Center.

RELIGIOUS ACTIVITIES

OUR Religious Service Department has made considerable progress during the past year. The High Holy Day Services have attracted an exceptionally large congregation. The Friday Evening lectures can boast of a record-breaking attendance of men and women who fill the Synagogue to its capacity in their eagerness to listen to the inspiring messages delivered by Rabbi Levinthal and the visiting speakers. The Sabbath and Holiday Services, also, are exceedingly well attended throughout the year. The net income from the department was \$6,191.99 as against \$6,808.90 in 1935. The income from the sale of High Holy Day Seats was \$14,809, as compared with \$14,714.50 a year ago.

HEBREW EDUCATION DEPARTMENT

FOR the first time in many years we are happy to note real progress in our Hebrew Education Department. There were times when we despaired at the apparent lack of interest on the part of parents in the Jewish education of their children. The afternoon Hebrew School has an increased registration of over 50%, namely, 156 children as compared with 100 last year. The Religious School, which meets once a week on Sunday morning, has a registration of 167 children. Last year we reported a registration of 157.

As a result of this increase we have every assurance that the Hebrew Department will substantially reduce its deficit this year despite the increase in the teaching staff through the return of Mr. Halevi from Palestine. There is even a likelihood that the school budget will be met.

At the last Shevuoth Services we had the first public graduation exercises of our Consecration Group for girls. It was a most impressive service and the girls who participated in it gave ample evidence of the knowledge they have acquired as members of the class and of the fine Jewish spirit with which they have been imbued. This year's class numbers 13 girls.

The post-graduating Consecration Group has a membership of 14 girls, who meet several times a month to continue their studies.

All in all there are 336 boys and girls who receive their Jewish training under the guidance of the Hebrew Education Department of the Center. This does not include the Center Academy, the work of which is supervised by a separate committee.

CENTER ACADEMY

THE Center Academy where the children receive elementary school education as well as a fundamental education in Hebrew and Jewish culture, is making considerable progress. The registration this year is 83. Thanks to the efforts of the parents of the Center Academy, the school will again meet its budget this year as it has in the past few years. The Center Academy is looked upon as a model for progressive Jewish Education in this country. We sincerely hope that more of our members will avail themselves of the opportunity to give their children the benefits of an excellent Jewish and general education by enrolling them in this school.

JEWISH INSTITUTE FOR ADULTS

SEVERAL years ago Rabbi Levinthal organized the Center Institute of Jewish Studies for Adults. It met with instant success and has acquired a fine reputation in the community.

The Institute has an enrollment of 105 men and women who attend the sessions regularly during the season. Courses are being given under the guidance of expert instructors in Hebrew, Talmud, Jewish History, Religion, The Bible as Literature, History of Jewish Literature, etc. All courses are free to members and non-members, except for a nominal registration fee.

FORUM LECTURES

OUR Forum lectures, which have been given on Monday evenings for the past sixteen years, have been most successful from the point of view of attendance and the calibre of the lecturers selected by the committee. The Center is undoubtedly rendering a most useful service to the community in bringing to our platform men and women whose reputation for scholarship and leadership in every field of human endeavor is known throughout the country. The committee has adopted a new policy of giving almost all of these lectures free to members of the Center.

In addition to the Forum lectures the committee is arranging course lectures on topics of interest, which are held every Wednesday. These courses are arranged in cooperation with the WPA Adult Project of the Board of Education and are free to all.

The committee has also arranged a number of lectures in the Yiddish language given by outstanding Yiddish journalists and novelists. These lectures are free to both members and non-members.

CENTER LIBRARY

FOR the past few years we have looked forward to the opening of the Center Library but the financial condition of the Center made it impossible to assume the expense incidental to the proper functioning of this department. Several months ago the Board of Trustees and the Governing Board authorized the opening of the Library and provided the funds needed for engaging a librarian. The library is now open and well attended, and we are hopeful that with the acquisition of more books its usefulness to the community will be greatly in-

creased. The nucleus of the library is a collection of books by authors whose works were banned by the Nazi Government. Around this collection a library of books in Hebrew, English and Yiddish is being developed.

Center members can be of great help by donating books. These gifts may be made in memory of their beloved departed relatives or in honor of some family festivity. With the cooperation of the membership we can hope to have the outstanding Jewish library in our Borough.

CENTER PUBLICATIONS

MEMBERS of the Center are kept informed of the activities of the institution through our weekly Bulletin and our monthly *Center Review*. The latter publication, in addition to news of the institution, contains articles of general Jewish interest. The *Center Review* is highly thought of in Anglo-Jewish journalism, and reflects a great deal of credit to the institution.

SOCIAL ACTIVITIES

IN the department of Social Activities we are glad to note a considerable improvement. This progress is particularly reflected in the successful functions arranged by the committee during the year. Time and time again we found it necessary to close reservations for different functions because of over-subscription. The monthly social meetings were always well attended. They proved of great help in getting members acquainted with each other and in cementing a spirit of friendship among them. The committee arranged several successful concerts and theatrical productions in conjunction with the WPA Federal Theatre Project. We are grateful to the committee for their efforts in helping to solve one of the most vexing problems of the Center.

CLUB ACTIVITIES

THE Center maintains clubs for the children of our members and for the young folks. The membership in these clubs is grouped according to the ages of and the various interests displayed by our children. The clubs are under the supervision of expert leaders who direct the activities and are helpful in developing programs along social and educational lines.

PHYSICAL TRAINING DEPT.

THE department devoted to physical training activities has again demonstrated its popularity with the membership of the Center. A glance at the rec-

ord of attendance during the past year proves that its health-giving facilities are being enjoyed by a large percentage of our members.

The attendance for 1936 was 29,806, as against 28,806 in 1935. The facilities were used by 21,069 men, 3,101 women, 3,782 boys and 1,834 girls. The basketball games were most successful, and in addition to the interest they aroused in the community they have proven a source of income to the institution. In the elimination contest conducted by the A A U last year the Center team came out victorious as the Kings County Champions.

The committee is always striving to improve this department in order to make it possible for more and more members to take advantage of its facilities.

HOUSE COMMITTEE

A BUILDING of the magnitude of the Center is in constant need of repairs and improvements. We take pride in the fact that although it is almost fifteen years since the dedication of the Center took place, the building is in perfect shape. The House Committee has done splendid work in supervising the painting of the main lobby and the Synagogue corridor, the erection of the handball courts, and especially the equipping of the Prayer Room, the money for which was provided by our Sisterhood.

MEMBERSHIP

WE have recently concluded a membership campaign which was successful beyond our expectations. As a result of the intensive drive conducted under the auspices of the Membership Committee we can expect an increase in our membership of between 225 and 250. It is the largest increase within a short period since the dedication of the building, and makes our institution the largest Jewish Center in the country. The campaign was a splendid achievement and we are sincerely grateful to all those who made its success possible.

We started the year with 806 members. We lost 129 through resignations and non-payment of dues. The enrollment for the year was 299, bringing the membership to 976 as of December 31, 1936 (633 married and 343 single). In addition, we have enrolled during this month, as a result of the campaign, 90 members (36 single and 54 married). The total, therefore, to date is a membership of 1066 (687 married

and 379 single). We have still a number of applications on hand and we are hopeful that their remittances will be forthcoming so that we may enroll them within the next few weeks.

SISTERHOOD

MRS. ALBERT WITTY, the President of the Sisterhood, will render a separate report of the activities of her department. Mention has already been made of the Sisterhood's splendid gift to the Center in beautifying our Prayer Room. The Beth Hamedrash arouses our admiration, and we often wonder why such an important task as the Sisterhood undertook was overlooked for so many years. The Prayer Room has also been of considerable financial help to the Center as a place for wedding ceremonies.

THANKS TO CHAIRMEN

I HAVE reported thus far on the work of the various departments within the Center and the progress made during the past year. For all that has been accomplished we owe a debt of gratitude to the members of the committees and particularly to the chairmen and the vice-chairmen. They planned the various activities, supervised the work and labored zealously throughout the year to promote the interests of our beloved institution. I wish it were possible for me to give a more detailed account of all that they did for the Center. I must limit myself to a listing of their names and to a general expression of thanks and appreciation for the loyal support they have given my administration:

Auxiliary Committee—

Maurice Bernhardt, assisted by E. M. Sternfeld.

Arbitration Committee—

I. Levingson, Chairman.

Cemetery Committee—

Nathan T. Schwartz, Chairman and Fred. Hollander, Vice-Chairman.

Center Academy Committee—

David Rosenstein, Chairman Board of Trustees.

Chevra Kadisha Committee—

Max H. Haft, Chairman; R. Albert, Vice-Chairman.

Civic Committee—

J. L. Holtzmann, Chairman and Ira L. Rosenson, Vice-Chairman.

Forum Committee—

Max Herzfeld, Chairman and Isaac Siegmeister, Vice-Chairman.

Grievance Committee—

Albert A. Weinstein, Chairman.

Hebrew Education Committee—

(Continued on Page 17)

SUMMARY OF RELIGIOUS, EDUCATIONAL AND SOCIAL ACTIVITIES OF THE BROOKLYN JEWISH CENTER, FROM JAN. 1 to DEC. 31, 1936

A. Friday Night Lectures and Services

"*The Crime Wave—A Challenge to the Community*" by RABBI LEVINTHAL—Jan. 3, 1936.

"*The Jew in Agriculture*", by DR. GABRIEL DAVIDSON—Jan. 10, 1936.

Series on "The Romance of Hassidism" based on book by Dr. Jacob S. Minkin: 1st Lecture, "*How Hassidism Came To Be*", by RABBI LEVINTHAL—Jan. 17, 1936.

"*Rabbi Israel Baal Shem Tov—The Founder of Hassidism—His Life and Philosophy*" by RABBI LEVINTHAL—Jan. 24, 1936.

"*The Jew Finds Himself*" by RABBI MORTON BERMAN—Jan. 31, 1936.

"*The Spiritual Giants—Molders of the Hassidic Movement*", by RABBI LEVINTHAL—Feb. 7, 1936.

"*Three Luminaries in the World of Hassidism*" by RABBI LEVINTHAL—Feb. 14, 1936.

"*George Washington—A Challenge to America of Today*" by RABBI LOUIS D. GROSS—Feb. 21, 1936.

"*Hassidism—Its Contributions, Its Decline, Its Hopes for the Future*" by RABBI LEVINTHAL—Feb. 28, 1936.

Special Women's Service—"*Conquest Through Unity*" by Mrs. ESTELLE STERNBERGER. (Annually on Friday evening before Purim)—March 6, 1936.

"*People of the Book—Fact or Fiction*", by RABBI LEVINTHAL—March 13, 1936.

Special Youth Service: MILTON BALSAM, "*The Call of Our Synagogue to Our Youth*"; SAMUEL WEINBERG, "*The Call of Charity to the Jewish Youth*"; MISS THELMA GOLDFARB, "*The Call of Palestine to the Jewish Youth*"; ABR. TANNENBAUM, "*The Call of Culture to the Jewish Youth*"—March 20, 1936.

"*It must Not Happen Here*" by RABBI LEVINTHAL—March 27, 1936.

"*First World Jewish Congress—Its Significance and Its Accomplishments*"—Speakers: ABRAHAM GOLDBERG and LOUIS J. GRIBETZ—Oct. 30, 1936.

"*Three Words That Tell World's Tragedy*" by RABBI LEVINTHAL—Nov. 6, 1936.

"*Jewish Situation in Palestine*" by JUDGE BERNARD ROSENBLATT—Nov. 13, 1936.

"*Justice Louis D. Brandeis—Great American and Great Jew*" by RABBI LEVINTHAL—Nov. 20, 1936.

"*What Now in Palestine*" by DR. BEN ZION MOSINSOHN—Nov. 27, 1936

"*An Eye for an Eye—the Jewish Interpretation—An Answer to an Unjust Attack*" by RABBI LEVINTHAL—Dec. 4, 1936.

"*Modern Message of Chanukah*" by RABBI SAMUEL M. SEGAL—Dec. 11, 1936.

"*Supreme Duty of the Jew Today*" by RABBI LEVINTHAL—Dec. 18, 1936.

Special College Students Service—Speaker: Prof. Moses Hadas—Dec. 25, 1936.

B. Sabbath Morning Services

Rabbi Levinthal on the Weekly Portion of the Torah.

C. Holiday Services

Purim Services—Reading of Megillah—March 7, 1936.

First Day of Passover—Rabbi Levinthal, speaker—April 6, 1936.

Second Day of Passover—Rabbi Levinthal, speaker—April 7, 1936.

Seventh Day of Passover—Rabbi Levinthal, speaker—April 13, 1936.

Eighth Day of Passover—Dr. Stephen S. Wise, speaker—April 14, 1936.

First Day of Shevuoth—Rabbi Levinthal, speaker—June 7, 1936.

Second Day of Shevuoth—Rabbi Levinthal, speaker—June 8, 1936.

Slichoth Services—Rev. Samuel Kantor assisted by the Frohman choir—Sept. 12, 1936.

First Day of Rosh Hashonah—"Arise—Sing in the Night" by RABBI LEVINTHAL—Sept. 16, 1936.

First and Second Days of Rosh Hashonah. Auditorium. Mr. Benjamin Hirsh, speaker.

Second Day of Rosh Hashonah—"Three Words that Tell the World's Tragedy" by RABBI LEVINTHAL—Sept. 17, 1936.

Shabbath Shuvah—"Value of Self-Expression"—RABBI LEVINTHAL—A

special message to children—Sept. 19.

Kol Nidre Services. "*Awake and Live*"—RABBI LEVINTHAL—Sept. 25.

Kol Nidre Services. Auditorium. Hon. Emanuel Greenberg, speaker—Sept. 25, 1936.

Yom Kippur Services—"What Ails our Youth"—RABBI LEVINTHAL—Sept. 26, 1936.

Yom Kippur Services. Auditorium. Mr. Benjamin Hirsh, speaker—Sept. 26, 1936.

First Day of Succoth. Rabbi Levinthal, speaker—Oct. 1, 1936.

Second Day of Succoth. Rabbi Levinthal, speaker—Oct. 2, 1936.

Shemini Atzeres Services. Rabbi Levinthal, speaker—Oct. 8, 1936.

Rev. Dr. Israel H. Levinthal, Rabbi. Rev. Samuel Kantor, Cantor. Rev. Meyer Rogoff, Sexton

HEBREW EDUCATION COMMITTEE

A. Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

B. Daily Hebrew School

Meets Daily from 4:00 to 6:30 P.M. and Sundays and Legal Holidays from 10:00 A. M. to 12:30 P. M.

C. Religious School

Meets every Sunday morning throughout the season.

D. Three-Day-Week School for Girls. Tuesday and Thursday or Monday and Wednesday afternoons and Sunday mornings.

E. Class in Ein Yaakob and Bible Study

Meets every Saturday afternoon.

F. Consecration Group for Girls. Sunday morning 10-12 P. M.

G. Post-Consecration Group for Girls. Once every two weeks on Tuesday or Wednesday evening.

Faculty

Rabbi Israel H. Levinthal, Principal.
Mordecai Halevi, Head Instructor
Mrs. J. Serbin Beder
E. M. Edelstein

Mrs. E. M. Edelstein
Benjamin Hirsh
Miss Ray Blitstein, Secretary

**INSTITUTE OF JEWISH STUDIES
FOR ADULTS**

Hebrew A1 — Every Thursday at 9:00 P. M.—Miss Betty Ungar, Instructor.

Hebrew A2 — Every Thursday at 9:00 P. M. — Mrs. J. S. Beder, Instructor.

Hebrew B — Every Thursday at 9:00 P. M. — Miss Lillie Rubee, Instructor.

Hebrew C — Every Thursday at 8:00 P. M. — Miss Irene Bush, Instructor.

Hebrew D — Every Thursday at 8:00 P. M. — Mr. Benjamin Hirsh, Instructor.

Hebrew D — Every Tuesday at 8:00 P. M. — Mr. Mordecai Halevi, Instructor.

Hebrew E — Every Thursday at 9:00 P. M. — Mr. E. M. Edelstein, Instructor.

Jewish History — Every Tuesday at 9:00 P. M. — Rabbi Isidor S. Meyer, Instructor.

Jewish Religion — Every Tuesday at 8:00 P. M. — Rabbi Isidor S. Meyer, Instructor.

Talmud A — Every Tuesday at 8:00 P. M. — Dr. Michael Higger, Instructor.

Talmud B — Every Tuesday at 9:00 P. M. — Dr. Michael Higger, Instructor.

The Bible as Literature — Every Thursday at 8:00 P. M. — Mr. Louis J. Gribetz, Instructor.

History of Jewish Literature — Every Tuesday at 9:00 P. M. — Mr. Cyrus Levinthal, Instructor.

Rabbi Israel H. Levinthal, Director

MISCELLANEOUS ACTIVITIES

Chamisho Osar B'Shevat Celebration by children of Hebrew and Sunday Schools—Feb. 9, 1936.

Children's Purim Masquerade — March 8, 1936.

Parent Teachers Association of Hebrew and Sunday Schools meeting — March 24, 1936.

Hebrew and Sunday Schools—Children's Seder—April 5, 1936.

Boy Scout Investiture Ceremony — April 5, 1936.

Consecration Service—May 27, 1936

Closing Exercises of Sunday School — June 7, 1936.

Graduation Exercises — Center Academy — June 11, 1936.

Strawberry Festival arranged by the Parent Teachers Association of Hebrew and Sunday Schools—June 17, 1936.

Festival of Chanukah—Dec. 8, 1936.

Chanukah Latke Party — Parent Teachers Association of Hebrew and Sunday Schools of the Center—Dec. 8, 1936.

Chanukah Entertainment by children of Hebrew and Sunday Schools —Dec. 13, 1936.

FORUM & EDUCATION COMMITTEE

A. Monday Night Forums

"*Jewish Self-Hate*" by PROF. SHALOM SPIEGEL—Jan. 6, 1936.

"*Illegal Adventures in Hitler's Germany*" by HEINZ LIEPMANN—Jan. 13, 1936.

"*Has Jewish Philosophy a Message for the World Today?*" by PROF. ISRAEL EFROS—Jan. 20, 1937.

"*I Visit Nazi Germany*" by DR. JOHN HAYNES HOLMES—Jan. 27, 1936

"*Modern Trend in Education*" by DR. ELIAS LIEBERMAN—Feb. 10, 1936.

"*Are We Facing a Revolution?*" by DR. WILL DURANT—Feb. 17, 1936.

"*Psycho-Analysis in Literature*" by ALBERT MORDELL—Feb. 24, 1936.

"*Coming German Revolution*" by PRINCE HUBERTUS LOEWENSTEIN — March 2, 1936.

"*Liberty — Personal, Political and Religious*" by REV. S. PARKES CADMAN —March 9, 1936.

"*Europe under the Terror*" by JOHN L. SPIVAK—March 16, 1936.

"*Soviet Russia—Its People and its Leaders*" by EUGENE LYONS—March 23, 1936.

"*The World Jewish Scene*" by REV. DR. STEPHEN S. WISE — March 30, 1936.

"*The Jewish Problem and the World Situation*" by REV. DR. STEPHEN S. WISE—Oct. 19, 1936.

"*The Issues of the Presidential Campaign*"—GEORGE GORDON BATTLE, JACOB AXLEROD—Oct. 26, 1936.

"*The Province of Poetry—Its Power for Good in the World*" by NATHALIA CRANE—Nov. 2, 1936.

"*Present Situation in Germany — Political, Cultural and Economic*" by ERNEST TOLLER—Nov. 9, 1936.

"*The Jew and the Popular Front*" by MAURICE SAMUEL—Nov. 16, 1936.

"*Significance of Violence in Industry*" by JOHN L. SPIVAK—Nov. 23, 1936.

"*What I Saw in Palestine*" by SENATOR ROYAL S. COPELAND—Dec. 7, 1936.

"*Dangerous Alliance—Germany and Japan*" by DR. ALBERT BRANDT—Dec. 14, 1936.

"*Plays of Eugene O'Neill*" by ANITA BLOCK—Dec. 21, 1936.

"*Peace in a War Mad World*" by DR. JOHN HAYNES HOLMES—Dec. 28, 1936.

LECTURE COURSES

JULIUS REISS—

B. Course in Economics

"*American Economic Life since the War*"—Jan. 8, 1936.

"*Economic Sources of American Democracy*"—Jan. 15, 1936.

"*Plight of the Middle Class*"—Jan. 22, 1936.

"*Plight of the Middle Class*"—Jan. 29, 1936.

"*New Deal and Beyond*"—Feb. 5, 1936.

"*Problems of Social Security Today*"—Feb. 19, 1936.

"*Townsend Plan*"—Feb. 26, 1936.

"*Social Security Today*"—March 4, 1936.

"*Economics of Father Coughlin's Program*"—March 11, 1936.

"*Experiments in Social Planning*"—March 18, 1936.

"*Man and Machine*" — March 25, 1936.

DR. ERNEST L. BAKER—

C. Psychology Lecture Series

"*Mastering Slavery in Mental Life*" —April 1, 1936.

"*Nature's Supreme Gift to Man*"—April 8, 1936.

"*The Unpardonable Sin in Human Life*"—April 22, 1936.

"*Nature's Blessings in Disguise*"—April 29, 1936.

"*Green and Red Signals in Life's Highway*"—May 6, 1936.

"*The Greatest Goal in Human Adjustments*"—May 13, 1936.

"*Friends and Foes Within Us*" — May 20, 1936.

"*Inseparable Pals in Mind*"—June 3, 1936.

"*Personality and Its Relations to Success and Failure*"—June 10, 1936.

"*Personal Inventories and Decisions*" —June 17, 1936.

MISCELLANEOUS COURSES

D. Mrs. Annie M. Bierce

"*Public Speaking*" — Wednesday Evening.

E. Miss Florence Rosen

"Child Psychology" — Wednesday Afternoon.

"Problems of Psychology" — Wednesday Evening.

F. Mr. J. M. Kaplan

"Modern Literature" — Wednesday Evening.

CENTER ACADEMY

Mothers Luncheon—January 28th.

Parents Teachers Association Meeting—February 5th. Speakers: DR. HAROLD KOPPELMAN—"Hearts Good and Bad"; DR. THEODORE HOLZAGER—"Minor Behavior, Disorders in Children".

Center Academy Theatre Party — "Ethan Frome"—February 17th.

Purim Celebration—March 6th.

Parent Teachers Association Meeting—March 25th; speaker: Mrs. John Rannells.

Annual Meeting—May 18th.

Children's Bazaar—May 19th.

Commencement and Closing Exercises—June 11th.

Theatre Party, "The Country Wife"—December 16th.

SOCIAL AND YOUNG FOLKS ACTIVITIES**Adult, Young Folks and Children**

Young Folks League Gala Social Event—Jan. 9, 1936.

Annual Meeting of Center—Jan. 16, 1936.

Young Folks League meeting and bridge; and executive meeting—Jan. 30, 1936.

Songs, dances and pantomime by Miss Sarah Osnath-Halevy of Palestine—Feb. 3, 1936.

Tea dance arranged by Junior League—Feb. 9, 1936.

Clifford Odets' "Waiting for Lefty" and Alice Gerstenberg's "Overtures" produced by Center Players—Feb. 12, 1936.

Return engagement of Miss Sarah Osnath-Halevy—special children's program—Feb. 23, 1936.

Membership social meeting—March 12, 1936.

Afternoon tea dance by Center Club—March 15, 1936.

Mortgage Settlement Dinner—Mar. 22, 1936.

Production of Peretz Hirshbein play "The Idle Inn", in English, under the

auspices of Federal Theatre and Social Committee—April 1, 1936.

Center Academy Seder for pupils—April 3, 1936.

Young Folks League formal supper dance—April 4, 1936.

Junior League spring dance—April 5, 1936.

Dance Recital by Tamiris—April 11, 1936.

Celebration and Reception in honor of Rabbi Levinthal on completion of twenty-five years in the Ministry — April 23, 1936.

Opening of Annual Bazaar—May 9, 1936.

Kiddie Show—Bazaar Week—May 14, 1936.

"If I Were You" (It's Hard to be a Jew) produced by Center Players—May 17, 1936.

Junior League Roof Garden Formal — May 23, 1936.

Motion Picture—"Land of Promise"—May 23, 24th, 1936.

Season's Final Membership Social Meeting—June 23, 1936.

Young Folks League Opening Dance — Sept. 26, 1936.

Opening Rally—Institute of Jewish Studies for Adults—Oct. 5, 1936.

First Membership social meeting of season—Oct. 6, 1936.

Election Night dance and entertainment—Nov. 3, 1936.

"We Live and Laugh", Yiddish musical, produced by Federal Theatre Project—Nov. 10, 1936.

"The Bat", drama, produced by the Federal Theatre Project — Nov. 24, 1936.

Young Folks League Cabaret Night — Dec. 3, 1936.

"Pirates of Penzance", produced under the auspices of the Federal Theatre Project and the Social and Entertainment Committee—Dec. 9, 1936.

Concert by Bracha Zfirah, Hebrew

singer and N. Nardi—Dec. 23, 1936.

New Year's Eve Dinner—Dec. 31, 1936.

PHYSICAL TRAINING COMMITTEE

Basketball Game and Dance, B.J.C. vs. Patterson Y.M.H.A.—Jan. 5, 1936.

Basketball Game and Dance, B.J.C. vs. 92nd St. Y.M.H.A.—Jan. 18, 1936.

Basketball Game and Dance, B.J.C. vs. Ohrbachs—Jan. 26, 1936.

Basketball Game and Dance, B.J.C. vs. Eighth Avenue Temple — Feb. 2, 1936.

Basketball Game and Dance, B.J.C. vs. Union Temple—Feb. 8, 1936.

Basketball Game and Dance, B.J.C. vs. Metro College Stars—April 5, 1936

Basketball Game and Dance, B.J.C. vs. Ohrbachs—Nov. 8, 1936.

Basketball Game and Dance, B.J.C. vs. Y.M.H.A. of Wmsbg.—Nov. 22, 1936.

Basketball Game and Dance, B.J.C. vs. Eighth Avenue Temple — Dec. 5, 1936.

Basketball Game and Dance, B.J.C. vs. 92nd St. Y.M.H.A.—Dec. 12, 1936.

Samuel Schoenfeld,
Physical Training Director
Miss Sylvia Baumgarten,
Physical Training Director
for Women.

COMMITTEE ON AUXILIARY ACTIVITIES

Young Folks League — Unmarried Center members as well as children of members, male over 21 and female over 18 years of age.

Center Players—for young men and young ladies.

Junior League—Boys 18 to 21 years, and girls 17 to 20 years.

Maccabees — Sons of Center members 15 and 16 years of age.

BAR MITZVAHS OF 1936

Herbert Greenberg	Son of Hon. and Mrs. Emanuel Greenberg	Jan. 4
Gilbert Fortunoff	Son of Mr. and Mrs. J. A. Fortunoff	Jan. 11
Alvin Siegler	Son of Dr. and Mrs. Sam L. Siegler	Jan. 18
Irwin Yanovitz	Son of Mr. and Mrs. Herman Yanovitz	Jan. 25
Richard Shapiro	Son of Mr. and Mrs. Thos. A. Shapiro	Feb. 1
Judah Klein	Son of Mr. and Mrs. K. Karl Klein	Feb. 15
Jules David	Son of Mr. and Mrs. Morris W. Haft	Feb. 22
Morris Eisenberg	Son of Mr. and Mrs. David Eisenberg	April 4
Leonard Kaplan	Son of Mr. Benjamin Kaplan	April 25
Edward Rose	Son of Mr. and Mrs. Sid Rose	May 16
Irwin Shapiro	Son of Mr. and Mrs. Jacob Shapiro	May 23
Murray Hirsch	Son of Mrs. Leo Hirsch	May 30
Alvin Bakst	Son of Dr. and Mrs. David A. Bakst	June 6
Theodore Newman	Son of Mr. and Mrs. Samuel F. Newman	Sept. 19
Samuel Kirschman	Son of Mr. and Mrs. Milton J. Kirschman	Oct. 12
Hyman Goldbaum	Son of Mr. and Mrs. Max Goldbaum	Dec. 19

Vivalets—Daughters of Center members 13 to 15 years of age.

Center Club—Sons of Center members 15 to 17.

Giri Scout Troop—12 to 16 years of age.

Boy Scout Troop—12 to 15 years of age.

SISTERHOOD ACTIVITIES

Meeting and bridge—Jan. 27, 1936.

Surprise Testimonial Dinner to Mrs. Phillip Brenner on completion of six and a half years as president of the Sisterhood—Feb. 1, 1936.

Sisterhood participation in "Home for Aged" Day—March 10, 1936.

Executive Meeting—March 12, 1936.

Sisterhood Bridge—March 18, 1936.

Joint meeting Sisterhod and Parent-Teachers Association of Hebrew and Sunday Schools—April 22, 1936. Mr. Hirsh spoke on "Value of Tradition".

Sisterhood meeting and bridge — April 27, 1936.

Sisterhood bridge in conjunction with bazaar—May 13, 1936.

Sisterhood Invitation Tea—Oct. 5, 1936.

Luncheon and bridge—Nov. 4, 1936.

Regular Meeting — Nov. 9, 1936.

Speaker—DR. JOS. MERSAND, "Jewish Dramatists and the American Drama".

Regular Meeting — Dec. 14, 1936.

Reading of poetry of Mr. Chas. Resnikoff by Mrs. Lillian Resnikoff Wolfe. Mr. Edelstein—"Significance of Chanukah". Mrs. Viola Klein—original poems. Mr. A. Kaufman—musical program.

ART EXHIBITS

Opening of Art Exhibition of Educational Alliance Art School—Jan. 4-12th, 1936.

Exhibit Opening — Oil Paintings, Water Colors, Etchings, Lithographs and Drawing by Saul Raskin—April 4, 1936.

Exhibition of Palestinian paintings of Temima Nimitzowitz—Dec. 13, 1936

The President's Annual Message

(Continued from Page 13)

Frank Schaeffer, Chairman and Morris W. Wender, Vice-Chairman.

House Committee—

Hyman Aaron, Chairman and Louis Halperin, Vice-Chairman.

Library Committee—

Rabbi Louis Hammer, Chairman.

Membership Committee—

Judge Emanuel Greenberg, Chairman.

Physical Training Dept.—

David B. Kaminsky, Chairman and Albert Witty, Vice-Chairman.

Publicity Committee—

Louis J. Gribetz, Chairman.

Religious Service Committee—

Abraham Ginsburg, Chairman and Morris Rosenfeld, Vice-Chairman. Samuel Stark, Chairman of Ushers Comm.

Social Committee—

Maurice Bernhardt, Chairman.

Young Folks League—

Milton Balsani, President and Wm. Rosenberg, Chairman Exec. Comm.

FINANCES

WITH better conditions in business and the increase in our membership the finances of the Center, I am happy to state, have been greatly improved. The indebtedness to the Bank of United States, which was settled last year, has been entirely liquidated, and the institution is now absolved of all responsibility to the bank. The first mortgage on the building has been settled at a reduced rate of interest.

Our thanks are due to Messrs. Nathan D. Shapiro and Max Herzfeld for their assistance in negotiating the settlement of the interest on the mortgage as well as for their efforts in remitting the water charges against the Center.

A committee headed by Mr. Isidor Fine as chairman and Mr. Louis W. Bernard as treasurer has undertaken the task of arranging our first concert at the Metropolitan Opera House on Sunday evening, March 14th. The concert plan was decided upon because of our desire to eliminate the Bazaar as a means of raising funds for the Center. It is a most worthwhile undertaking and one that will require the help of all members of the Center. We have always made a success of anything we have undertaken and I am very hopeful that we shall not fail in our efforts this time. Let us all put our shoulders to the wheel and give the committee the encouragement it deserves.

AS I look back and review in my mind the progress made during the year 1936 I am indeed thankful that we have lived to see our institution survive the many obstacles that were in its way, and that we have emerged from all difficulties stronger and more

To those who have not selected a Final Resting Place



An opportunity is now afforded to provide a final resting place in one of the finest Jewish Cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such neglect often results in hardship, bewilderment and unnecessary expense.

Do not postpone action on this important matter in your life. Write TODAY for additional information, using the coupon printed below. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.

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Please send to the address below your illustrated booklet giving detailed information regarding your private family plots on the old Montefiore cemetery.

Name

Address

solid than heretofore. Let no one, however, be under the false illusion that all our problems have been solved. We are still faced with a large capital indebtedness which must and should be reduced in the years to come. Our goal should be a strong and virile membership of 1500, and if the recent campaign has proven anything it has given us the belief that such a goal is not impossible of realization. The membership of the Center is the backbone of our institution and the larger it becomes the lesser will be the need for fund campaigns in one form or another.

CONCLUSION

I CANNOT conclude this report without a word of thanks to my fellow officers, the members of the Board of Trustees and the members of the Governing Board for their cooperation. I am especially grateful to my two loyal vice presidents, Mr. Henry Seinfeld and Mr. Hyman Aaron. They deserve gratitude for all they are doing in behalf of the Center and for their readiness to be of service to me as President of the institution. To our beloved Rabbi Levinthal we are ever grateful. He adds glory to the Center and we pray to God that He give him strength and vigor so that he may continue his great work for us and for American Israel.

My thanks are extended to Mr. Joseph Goldberg for his loyal assistance. He was a real help to me and to all others working in the interests of the Center.

I am thankful to you all for giving me the opportunity to serve this great institution as President for four successive terms. It has been a pleasure to me to labor for its progress, shoulder to shoulder with the men and women who comprise this, our beloved, Brooklyn Jewish Center.

CENTER TEAM KINGS COUNTY A. A. U. CHAMPS

Next Sunday afternoon, March 20, a dinner will be given to the boys who represented the Center on the basketball court. On the occasion, Mr. David B. Kaminsky will award the trophy and medals that have been awarded to the Kings County Champions. The Committee wishes to thank the members for their fine support during the past season. Next year once again will find the Brooklyn Jewish Center represented on the basketball floor.

WHAT LEON BLUM EATS

(Continued from Page 8)

and his most human qualities still emerge when, with his napkin tucked up to his chin under long brooding mustachios, he mops up the last drop of a sauce *bearnaise* with a piece of good French bread.

Absent-minded, and nearsighted in spite of *pince-nez*, he often cuts friends on the street; he never forgets to compliment Amelie on a masterpiece as she removes his shining plate. Like most French enthusiasts, he talks only between courses. Then, like as not, he launches into the history of some dish, expatiating on its origin and arguing the merits of spices in various recipes. Occasionally he quotes anecdotes from works on gastronomy—his collection is so large that books overflow the apartment to stand stacked two deep in the foyer of his apartment on the Ile Saint Louis, in the heart of old Paris.

Blum, according to old Amelie, prefers food the French call "*caoutchouc*" (rubber), such as snails, oysters, tripe *a la mode de Caen*, pickled eels. *Pate de foie gras*, his choice *hors-d'oeuvre*, must bulge with large black truffles. Chicken is his favorite *entree*—he likes it cooked *bonne femme*, that exquisite casserole in which miniature potatoes and carrots, onions golden with butter and bay-leaf and thyme blend their delicate differences in a sauce of dry white wine. Steaks must be rubbed with garlic in the Provencal manner, and smothered in rich yellow sauces.

The Argentine Consul in Paris, knowing his weakness for cheeses, presented to him a huge one which the Premier—in a typical fear of waste—divided with poor families.

As an epicure, Blum makes his own bow to political expediency in his ordinary table-wine, the thick, bitter vintage of the South which he represents in Parliament. On State occasions, he brings out the finer Bordeaux he really prefers, and discourses feelingly on the sympathy between its bouquet and the dish's flavor. He seldom drinks whisky, cocktails never.

The Premier puffs a cheap French cigarette, *Cletique Jaune*, almost constantly, but he would not offend his palate—or Amelie—by smoking before the coffee. Then he lights up.

Unlike most gastronomical authori-

(Continued on Page 19)

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THE SUPREME COURT IN ANCIENT JEWISH LIFE

(Continued from Page 6)

the reign of Alexander Janaus in the 2nd century B. C. E. the Pharisees were overthrown and once again the Sadducees gave their legal interpretation. After the death of Janaus and until the last days of the Sanhedrin we find the Pharisees again in power.

It must be emphasized, however, that both groups rested their case upon the nation's Constitution—the Torah. Both appealed to the teachings of that sacred document. The difference, however, lay in the fact that the Sadducees believed only in the *Written Law*. They denied the efficacy of the *Oral Law*, which would explain and interpret the meaning of that Written Law, by examining the spirit as well as the bare letters of the Scriptural text. The Pharisees also believed in the *Written Law*, the sacred text of the Torah, but accepted also the Oral Interpretation of that Law, which made that Written Law flexible and adaptable to the new conditions of the new times in which they found themselves. History today pays its tribute to the Pharisees, who, by delving into the spirit of the Jewish law, succeeded in harmonizing that sacred constitution with all the coming ages, and thus made the Torah a Law of Life for an ever living people.

Students of law will be fascinated by seeing how both groups, defending opposing sides of a given legal problem, nevertheless base their opinions upon the words of the same Constitution. Space does not permit me to present more than one or two examples of such legal conflict. With reference to the *Karban Tammid*, the sacrifice that was offered daily upon the altar in the Holy Temple, a legal dispute arose as to who was to stand its cost. The Sadducees claimed that individual Jews should be found to pay for these offerings; the Pharisees, on the other hand, maintained that the cost should be borne by the Temple Treasury (Menachoth 65 a). Even the superficial reader can see the social conflict behind this juristic battle. It was a great honor to be closely associated with the Temple service. The Sadducees naturally wanted to keep that honor reserved for the wealthy Jews, for surely the mass of Jews could not afford to pay for such daily sacrifices. The Pharisees, however, in their desire to democratize religion and the Temple service, insisted that the Temple Treasury, which represented the contributions of all Jews, poor and rich alike, should pay for

that ritual, thus allowing every Jew to feel that he had a share in the Temple sacrifice. But in order to defend their positions they had to point for support to the teachings in the Constitution—the Torah. The Sadducees found such support in pointing to the literal reading of the text: "The one lamb *thou* shalt offer in the morning; and the other lamb *thou* shalt offer at dusk" (Exodus 29.39). Here, they claimed, is the proof for our position, since the Constitution uses the singular term: *Thou*, to show that the expense must be borne by an individual. The Pharisees too searched the pages of the Constitution, and replied by pointing to another text that refers to these offerings, in which the plural form *Tishmeru*, "Ye shall observe", is used (Numbers 28.2), and thus they too found constitutional support for their view that the people as a whole, and not any single individual, was to be responsible for these offerings. When the Sadducees controlled the majority in the *Sanhedrin* the law was interpreted according to their social philosophy: when the Pharisees came into power the law was interpreted according to their liberal and progressive view.

To quote another instance of a legal dispute between the two opposing groups: The question arose with reference to the legal responsibility for damage committed by a slave. The Sadducees claimed that in such a case the master was to bear the legal responsibility; the Pharisees insisted that the slave himself was to pay the cost of the damage (Mishnah Yadaim 4.7).

Now it would appear to the ordinary reader that the reverse should have been maintained by both parties in this dispute, that to protect their monetary interests the Sadducees should have demanded that the owner be freed of all responsibility. But when we read the legal reasons that they offer for their views we see the social struggle that it embodied. The Sadducees compared the slave to the ox and to the ass, and by some specious argument endeavored to prove their point. The Pharisees however, reminded their opponents that

"An ox and an ass have no understanding, no mind. How can they be compared to a slave, who is the possessor of a mind and has the power of intelligence?" Here, too, you see evidence of this economic and social conflict. The Sadducees, endeavored to keep down the status of the slave to that of the beast, regarding him only as property; the Pharisees desired to raise the status of the slave to that of a human being of mind, reason and potential intelligence. Both, nevertheless, supported their views by legal reasoning of the law found in the Constitution.

* * *

It is interesting to note that in certain emergencies the High Court even went beyond the Constitution itself. Such emergency decisions were given *Mipne Tikken Ha-Olam*, "for the improvement of the moral or social order of the community", when certain emergency situations called for immediate action. Thus the Mishnah records a number of such emergency decisions, given in the name of the head of the *Sanhedrin*, Rabban Gamaliel, the Elder (Gittin IV 1, 2, 3), which undoubtedly must have been affirmed by the majority of the court members.

As we study these emergency decisions and the general attitude of the *Sanhedrin*, especially when under the Pharisee control, we observe a liberal tendency that always endeavored to interpret the nation's Constitution in a progressive manner, thus keeping the Constitution in tune with the new demands that every new day produced. The feeling definitely developed through the ages that a literal interpretation of the Law was unworthy of a living, active people,—and that the true jurist is the one who looks *Lifnim Meshurat Ha Din*, "beyond the narrow scope of the literal law", into the spirit that enveloped it and created it. Thus the Talmud declares that "Jerusalem was destroyed for no other reason but that its judges ruled according to the literal meaning of the Law and did not take into account the spirit behind the Law!" (Baba Metzia 30 b.)

Psychologically this liberal attitude can be explained by the liberal Law (Continued on Page 21)

WHAT LEON BLUM EATS

(Continued from Page 18)

ities, who sniff at every achievement of cooks across the Channel, the Premier likes English puddings.

A British military expert once re-

marked he feared that the French would always surpass the British in making air-ships.

"Oh well," Blum consoled him cheerfully, "you will always beat us at making pudding."

This congregation affectionately recalls those of its members who during the past year, exchanged their earthly habitation for the eternal abode. They have recorded their lives on the tablets of our hearts, and their names will ever be mentioned for blessing.

Mrs. Louis J. Land	Jan. 29, 1936
Harry Gellis	May 17, 1936
Abraham Price	Dec. 27, 1936
Joseph Sabel	Jan. 8, 1937
Solomon Schwartz	Jan. 14, 1937

"And the Dust Returneth to the Earth As It Is But the Spirit Returneth Unto God Who Gave It."

HON. GEORGE Z. MEDALIE AND JUDGE CHARLES SOLOMON TO DEBATE THE PRESIDENT'S SUPREME COURT PROPOSAL

The present Forum Season will close next Monday evening, March 22nd at 8:15 o'clock. On that evening we shall have a debate on "The President's Supreme Court Proposal" in which Hon. George Z. Medalie and Magistrate Charles Solomon will participate.

Judge Solomon who will defend President Roosevelt's proposal is regarded as one of the most eloquent speakers and debaters in the Socialist Party.

Hon. Medalie was formerly U. S. Attorney for the Southern District and a Special Deputy Attorney General for New York State. He was also the Republican candidate for United States Senate when Judge Solomon was the candidate of the Socialist Party.

Admission to the debate will be free to Center members upon presentation of 1937 membership cards. To all others an admission charge of 25 cents will be made.

PASSOVER MOOS CHITIM FUND

Members of the Center who may wish to contribute to the Moos Chitim Passover Fund are requested to please mail their checks to the Center. The funds raised will be forwarded to the United Jewish Aid Society to be distributed to the needy on their list as a special Passover contribution.

JIM-JAM-JEMS

With a very large crowd on hand to act as an inspiration to the hand-

ball semi-finalists, the seeded teams came through and competed for the right to play the final matches. Last Sunday afternoon the semi-final rounds saw some excellent handball. In the first two out of three matches Mel Rinzler and Irv Gick came through in grand style to defeat Lou Selden and Eli Littenberg 14-21, 21-17, 21-11. In the other match after some stubborn opposition, Morris Strausberg and William Rosenberg defeated Barney Greenstein and Dave Trilling 21-9, 12-21, 21-14. The final matches for the trophies will be played at 1 o'clock next Sunday, March 20th.

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"YOUR VACATION PARADISE"

THE SUPREME COURT IN ANCIENT JEWISH LIFE

(Continued from Page 19)

tradition that may be traced to the very days of Moses. Already in the Bible we find this liberal attitude emphasized: "And thou shalt come unto the judge *that shall be in those days*" (Deuteronomy 17.9). "Why the emphasis on *those days*" ask the Rabbis. "Is it possible to inquire of judges who are not living in your own days?" they continue. And they explain these words to mean that we are not to say that the judges of a former age were greater than those of today and thus lose confidence in the men who are to guide us in our day, but rather to feel that the judge's opinion in our day has the same validity as the opinion of those who preceded them (Rosh Hashannah 25 b). I believe, however, that there is another, and perhaps a deeper meaning in that Biblical phrase. "And thou shalt come unto the judge *Asher Yihey Bayamim Hahem, who shall be not only in those days, but with those days!*" (The letter *Beth* in Hebrew is the preposition which not only means *in*, but also, *with*.) In other words, the judge who is to win our

confidence is he who lives *in* the days and *with* the days of his time, who keeps abreast with the times and who knows the demands of the new age in which we live, not the one who physically and bodily lives today, but mentally and spiritually lives in a world of a century ago. That was the spirit which from the Bible days guided the development of Jewish law all through the ages. That was the spirit that made the judges in Jewish life liberal, progressive, modern. They too were *Bayamim Hahem—with* the trend of the days in which they lived.

* * *

I have endeavored to present an objective study of the make-up of Israel's ancient Supreme Court, and have tried not to take definite sides in the present discussion with regard to the American Supreme Court. Most of us are agreed that some change will have to be brought about in our present judicial system. It is possible, as some claim, that President Roosevelt's reforms go too far; others again, claim they do not go far enough. Whatever

be the outcome of the present discussion we are confident that much good will result and that definite improvements will be made which will assure an harmonious progress in the social and economic life of our people.

In all the heat of the present agitation we may take to heart the sound advice which was given by Alexander Janaus, himself a Sadducee, a dyed-in-the-wool conservative. Before his death he summoned his wife, Queen Salome Alexander,—who, by the way, was one of the greatest and wisest rulers in Israel—and his closest ministers and said to them: "Fear not the Pharisees nor those who are not Pharisees. Fear only the hypocrites, those who pose as Pharisees, who with their lips speak words of liberalism, but whose hands are steeped in deeds of reaction".

We Americans, too, need have fear neither of the true liberal nor of the sincere conservative. Let us beware of those who hypocritically pose as liberals, but whose aim is to preserve the spirit of reaction. Taking this wise counsel, we may be assured that America will emerge from the present debate a better, freer, nobler America than she ever was in the past!

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The Brooklyn Jewish Center Review

THOMAS MANN'S LETTER
TO HITLER

THE PASSING OF JACOB DE HAAS

LABOR EDUCATION IN
PALESTINE

AN ANSWER TO THE "LITERARY
DIGEST'S" KASHRUTH SURVEY

NEW GERMAN GHETTO
LITERATURE

"HAVING A WONDERFUL TIME"

JEWISH EVENTS REVIEWED

APRIL

1937

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BROOKLYN JEWISH CENTER REVIEW

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APRIL, 1937—IYAR, 5697

No. 31

THE PASSING OF JACOB DE HAAS

ZIONISM has been rich in personalities who have allied themselves to its program and labored devotedly for its purposes. Its rolls have mustered gifted men and women from all the economic and social strata of the Goluth, to whom Zionism has been both an ideal and a way of life. Its ideology evolved among them a mutual discipline; and because of it, these varied personalities, in their Zionism at least, bore proudly a stamp of uniform allegiance. Lamentably, this was not true of Jacob de Haas in his last years, and when death closed his long career.

That career was coextensive with modern political Zionism itself. In a very real sense, De Haas' personal Zionism and Herzl's leadership were identically born at the same moment and of the same circumstances. And from that beginning, de Haas was Herzl's loyal and trusted lieutenant. Herzl relied upon him to execute major commissions, and de Haas participated importantly in the intense activity which Herzl crowded into the few years of his leadership. As early as 1896 Herzl was writing to him as "mein lieber de Haas." And when Herzl's hopes of the latter-day *shtadlonim* faltered, it was to de Haas that he entrusted the practical work of mass effort. "I wrote to de Haas to begin the organization of the masses."

In much later years, too, de Haas was to enrich American Zionism with perhaps its most significant and historic acquisition. Louis Dembitz Brandeis had passed well beyond the fifth decade of his career without evidencing any interest in the struggle or fortunes of his people. Directly because of de Haas and Bernard G. Richards in 1913 he entered fully, without preliminary experimental tests, upon his Zionist work. For many years thereafter the relations between the two continued to be close and sympathetic.

De Haas contributed richly to Zionist literature, both in its polemic and

permanent fields. His biographies of Herzl and of Brandeis are rich in material and will long remain valuable sources for understanding these men. He edited *The Maccabees* and the *Jewish Advocate* and made them vehicles for Zionist propaganda.

In the light of such long and distinguished devotion, it therefore becomes a matter of high regret to all Zionists who acknowledge the discipline of the Agency, that in his latter years de Haas broke with his former co-workers and became identified with the Revisionist movement.

The psychological factors in such a political *volt* face lay, in affect, in an excess of the very virtues which had for so long made de Haas the splendid Zionist he was. The basis of all his thinking was the Herzlian program of

a Jewish National Homeland. A logical insistence upon the aim of the program was in de Haas' case not assisted by a practical realization of the means or of their difficulties and relative usefulness. The directness, therefore, of Jabotinsky's doctrine appealed to him, without at the same time revealing to him that Britain, the Arabs, world inertia, money, and time were also important factors to be reckoned with. De Haas would not, or perhaps could not, realize that for the time being, at least, half a loaf is better than no bread at all.

All such sentiments are written and spoken among Zionists today, not in anger, but in sorrow. Jacob de Haas was one of those Jews who deserved well indeed of the Jewish people. They will remember him for his devotion, and in their gratitude will recompense him according to his works.

—W. I. S.

JEWISH WELFARE BOARD'S TWENTIETH ANNIVERSARY

THE Jewish Welfare Board is now celebrating the completion of twenty years of service in Jewish life, having been organized on April 9, 1917, three days after the United States entered the war on the side of the allies.

Originally the newly formed organization had for its purpose the welfare of the Jewish men who served in the U. S. Army and Navy. As such it came to the assistance of the soldier and sailor, serving him as a guide and advisor, aiding him to adjust himself to his new surroundings as a member of the United States Army and Navy. This service was extended to the boys who served overseas, where the Welfare Board had 178 workers, stationed in various parts of France. At the conclusion of hostilities the Board was instrumental in helping the returning soldier and sailor to readjust himself to civilian life.

In 1921 the Jewish Welfare Board was reorganized on a peace-time basis

as the national organization of Jewish Communal Centers, Y.M.H.A.'s and Y.W.H.A.'s. These institutions scattered throughout the country received a new impetus in their activities and through the leadership of the Jewish Welfare Board became an important factor in American Jewish life. Many of the existing institutions were strengthened and enlarged; additional Jewish Community Centers were established in many cities where such institutions did not exist before. It is one of the justifiable boasts of the Board that throughout the years of the depression not a single Jewish Center closed its doors despite the great financial struggles to which they were subjected. Through carefully laid plans the Jewish Welfare Board assisted the Centers in meeting the problems which the emergency created for them.

In the sixteen years since the Welfare Board adopted the Center program it became the parent organization of more than 300 Y.M.H.A.'s, Y.W.H.A.'s

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and Jewish Community Centers in the United States and Canada. These organizations number close to 350,000 members.

The Brooklyn Jewish Center, which is one of its affiliated institutions, extends its hearty felicitations to the Jewish Welfare Board and its wishes that it may grow from strength to strength.

—J. G.

DR. ELIAS N. RABINOWITZ APPOINTED CENTER LIBRARIAN

WE are very happy and proud to announce that the Rev. Dr. Elias N. Rabinowitz, an outstanding scholar in the field of Jewish science, has been chosen as the librarian of our Center, which has recently been opened. Dr. Rabinowitz is a graduate of the Jewish Theological Seminary of America, where he received the degree of Rabbi with distinction, and has also received the Doctor of Philosophy degree from Columbia University. He has made many contributions in the field of Jewish studies, the most notable being his edition of the Midrash Hagadol which he has recently edited, and which won for him recognition from some of the greatest scholars in the world.

Dr. Rabinowitz was for many years the religious director of the Hawthorne School in Hawthorne, New York. His knowledge of books will be of the greatest help in making our library a rallying point for all who are interested in Jewish literature. The library will be open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9:30 P. M., and on Sundays from 10:30 to 3 P. M.

The *Review* is happy to welcome Dr. Rabinowitz to the Center family and to wish him all success in his new work.

Members of the Editorial Board for the Review

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AN ANSWER TO THE "LITERARY DIGEST'S" KASHRUTH SURVEY

"The Literary Digest" recently published a survey on kashruth in the United States (reprinted in the March "Review") which aroused a great deal of interest because of the conclusions reached, among them that only 15% of the nation's Jews were strict observers of kashruth. This survey was answered by an editorial in the Philadelphia "Jewish Exponent," which is published below. This editorial the Brooklyn Jewish Center "Review" sent to the "Digest" with a request for a comment and a statement as to where it got its information and how it reached its figures. Mr. Allan Finn, the Religious Editor of the "Digest," who had charge of the compilation of the survey, replied:

"I doubt whether there is anything we could add in the way of comment that would elucidate our original article. As you know, we merely contacted several authentic sources, such as the Jewish Theological Seminary, and took their word for what they gave us."

Inquiry at the Seminary brought the information that a "Digest" representative had spoken to Prof. Louis Finkelstein, that Dr. Finkelstein had only expressed his opinion on kashruth in restaurants, and offered no data on which the "Digest" could base its findings.—Editor.

IN A recent issue of the *Literary Digest*, an entire page was devoted to the subject of the Jewish dietary laws and their observance by Jews. The occasion was the publication of a small volume, entitled "The Royal Table," by Rabbi Jacob Cohen, a graduate of the Hebrew Theological College of Chicago, which aims to give a comprehensive survey of the reasons, the benefits and the details of the laws governing Kashrut. The book is well-organized and lucidly written, although unnecessarily encumbered with references to original sources and with lengthy Hebrew quotations. As a compendium for ready reference as to the many and various laws and regulations that have been evolved in the course of centuries it will prove most useful.

The writer of the *Literary Digest* article, based on this book, proved himself rather ambitious and he went out on a survey to determine the extent to which the four million Jews in America adhere to these laws. He does not divulge what method he pursued to reach the conclusions which he tabulates. "Not more than 15 per cent of the nation's Jews are strict observers of the orthodox food laws, which, in truth, form the external basis of Judaism; 20 per cent observe some of the laws some of the time; 65 per cent ignore virtually all the laws most of the time." The positive tone of this statement is rather amusing to those who have been in close and intimate touch with Jewish life and have repeatedly been wondering as to the number of Jews who still adhere to the dietary laws. It is hardly possible to determine this in such a definite manner as the author of this article does without giving his sources of information. Matters

of food are such peculiarly personal affairs that it seems virtually impossible to gather statistics regarding them, unless a wide survey is made among the vendors of Kosher products and their customers and even then only a very rough idea can be gathered as to the actual state of affairs. There is also a certain flippancy in the attitude of the author to the entire subject which vitiates the import of his conclusions.

The hygienic reasons given to the dietary laws by Maimonides and even by some modern scientists have been negated by other Jewish medieval thinkers as insufficiently conclusive. The main purpose is clearly mentioned in the Bible and reiterated by the Rabbis of the Talmud, to be the maintenance of the holy nature of the Jewish people, the destiny set before them at the foot of Mt. Sinai. Holiness in this connection surely means separateness on a higher level. This idea of Jewish separateness as the basis of the dietary laws is plainly stated by the Rabbis who enumerated a whole series of actions which finally lead to inter-marriage and complete assimilation. The suggestion presented by Professor Kaplan that the dietary laws should be maintained in the Jewish homes, but may be disregarded outside of the home, so that Jews and Gentiles may eat of the same food at public functions, apparently does not count with the primary purpose of these laws, or folkways, as he prefers to call them, since such a procedure would completely defeat the main reason for their observance. Still, there are quite a number of Jews who maintain a strictly kosher home and do not hesitate to violate the laws outside of their homes.

(Continued on Page 23)

THOMAS MANN'S LETTER to HITLER

By DR. SAMUEL NEWMAN

WHETHER behind the dynamics of history are great personalities, as the romanticist would have us believe, or merely the blind forces of an immutable fate or destiny, as the materialist would assert, all agree that at crucial phases of human history personalities do epitomize the subsurface feelings of thinking people, point to the direction of the potential currents of social forces, and their expressed thoughts constitute milestones along the road of human events.

In this light, the letter by Thomas Mann, written on New Year's Day, 1937, from Switzerland, to the Dean of the Philosophical Faculty of the University of Bonn, and published in *The Nation*, on March 6, 1937, constitutes an important pronouncement which rivets attention to the complex issues precipitated by the strange phenomenon — Hitler, and summarizes sharply and succinctly the issues between Nazism and Civilization.

The letter of Thomas Mann recalls another pronouncement which also constituted a pivotal point in the struggle of embattled, antagonistic, spiritual and social forces and gave direction to an important movement which served as a solvent of a political intrigue running counter to the vital interests of the Jewish people and to the higher interests of humanity as a whole.

In the last decade of the nineteenth century, a junto of royalists and reactionaries plotted to destroy Republicanism in France. As a stepping-stone to power, they used the age-old technique of fanning the fires of racial hatred. The celebrated "L'Affaire Dreyfus" was precipitated. By degrading and discrediting the Jew, the conspirators hoped to slay the forces of liberalism and republicanism.

When the fate of Dreyfus and, with him, that of French Jewry appeared hopeless and sealed, the voice of a brave and undaunted champion of human rights pierced the heavy clouds of falsehood, treachery, and hate, Emile Zola's "J'Accuse" showed that decency, justice, and humanity were still alive in the hearts of the French people. His voice galvanized the hands of other liberals in the cause of an innocent man, through whose conviction and degradation reaction and bigotry hoped to assassinate the honor of the

patriotic and liberty-loving French Jewry.

Thomas Mann, the greatest living German writer and a Nobel Prize winner, was stricken off the roll of honorary doctors of the University of Bonn. In his letter, he sums up brilliantly the case of Civilization against the Nazi regime:

" . . . To what a pass, in less than four years, have they brought Germany! Ruined, sucked dry body and soul by armaments with which they threaten the whole world, holding up the whole world and hindering it in its real task of peace, loved by nobody, regarded with fear and cold aversion by all, it stands on the brink of economic disaster, while its 'enemies' stretch out their hands in alarm to snatch back from the abyss so important a member of the future family of nations, to help it, if only it will come to its senses and try to understand the real needs of the world at this hour, instead of dreaming dreams about mythical 'sacred necessities'. . . ."

The aims of the Hitler regime are clearly and incisively stated by Thomas Mann, which no propaganda and evasive statements to the contrary will succeed in befogging.

" . . . The meaning and purpose of the National Socialist state is this alone and can be only this:—to put the German people in readiness for the 'coming war' by ruthless repression, elimination, extirpation of every stirring of opposition; to make of them an instrument of war, infinitely compliant, without a single critical thought, driven by a blind and fanatical ignorance. Any other meaning and purpose, any other excuse this system cannot have; all the sacrifices of freedom, justice, human happiness, including the secret and open crimes for which it has blithely been responsible, can be justified only by the end—absolute fitness for war. If the idea of war as an aim in itself disappeared, the system would mean nothing but the exploitation of the people; it would be utterly senseless and superfluous. . . ."

The arraignment of the Hitler regime is not of the nature and quality of a temporary and temporal philippic. It breathes the profound love, the deep conviction, and the secret fire of a true prophet. His words delineate sharply the problem of Hitlerism in the midst of a world which is trying to heal its wounds, to reconstruct its ruins, and to seek guidance in the light of eternal verities.

Philo, the Jewish philosopher of Alexandria, in the first century B. C., endeavored to synthesize Hebraism with Hellenism by incorporating in his

philosophy the concept of the Logos. The Logos is the Power, the Wisdom, the Word, which goes forth from God and brings the world into being. This central concept of Hellenistic Judaism is incorporated in the opening words of the Gospel of St. John:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things come into being through Him, and apart from Him nothing that exists came into being."

Thomas Mann, rejecting the Nazi philosophy of Blood, Race, and Might, speaks glowingly of the power of the Word almost in the same vein as the Hebrew prophets speak of the Spirit of God as the antithesis to trust in the power of physical might.

"The mystery of the Word is great; the responsibility for it and its purity is of a symbolic and spiritual kind; it has not only an artistic but also a general ethical meaning; it is responsibility itself, human responsibility . . . In the Word is involved the unity of humanity, the wholeness of the human problem, which permits nobody, today less than ever, to separate the intellectual and artistic from the political and social, and to isolate himself within the ivory tower of the 'cultural' proper. This true totality is equated with humanity itself, and anyone—whoever he be—is making a criminal attack upon humanity when he undertakes to 'totalize' a segment of human life . . ."

Thomas Mann thus interposes the power of the Word, which according to Philo and to St. John, partakes of the quality and nature of the deity, between the Nazi trust of the power of the sword and the faith of democracy.

In the intellectual, artistic, political, and social integration of the state, Thomas Mann approaches the original Hebraic concept of the Theocratic state. Every aspect of the group or national life must be integrated in such a way as to reflect what Thomas Mann designates as the Word and what the Hebrew Theocracy designates as the Will of God.

Thomas Mann closes his letter with the brief and fervent prayer which reflects profound solicitation and love for his people:

"God help our darkened and desecrated country and teach it to make its peace with the world and with itself."

It is the earnest prayer of all those
(Continued on Page 17)

NEW GERMAN GHETTO LITERATURE

By DR. DORA EDINGER

THE classic ghetto-stories all describe the East-European ghetto. Some rather sentimentally. There is a certain fun mingled with tears that seems to be characteristic of all these stories. Then there are those of rebellious spirits, such as in the Has-kala-books, where we find all the social injustice existing in this world, all the unhealthy conditions fostered in this too-close atmosphere: hatred, clan-nishness, hypocrisy. The "Brothers Ashkenazi", great work of art though this book is, still shows all the elements of the older ghetto-literature, of Men-dele's and Gordon's protests.

It is most interesting, and so far as I can see, has not been noticed, that nearly the identical plot is used in a much-read French-Jewish novel, Jean-Richard Bloch's "et Cie" (which was translated 1929 by Mr. Scott-Moncrieff). There is the same story of two very different brothers, of a most venerable father, both textile-industrialists, both living in the same period of rising capitalism, fighting the socialistic unions, failing in the end to understand what they had been living for. Both authors describe the "sons of the ghetto" with all their typical ghetto traits. But Bloch's brothers come from a German ghetto, while the brothers Ashkenazi spent their days in Lodz. Though it is often forgotten, there existed a German-Alsatian ghetto until 1870, a Jewish community-life as different from that of its neighbours' as in Poland, thus creating the typical ghetto atmosphere, and breeding the typical ghetto characters.

This West-European ghetto has not had its biographers. Bloch's novel only in the first chapters speaks of the old family home in Buschendorf, and soon after the war of 1870 the firm is transferred to France. Some older readers may remember the once popular German author, Berthold Auerbach, who in some of his Black Forest stories speaks of the Jewish peddlars too. But until now this was all. Before the world-war, German-Jewish readers were not too eager to read ghetto stories, and when, during, and shortly after the war, the great German editions such as the "Insel," discovered the Eastern-European Jewish literature, (for which editions you will of course look in vain now in their catalogues) this was accepted as something slightly exotic—so utterly had the tra-

dition been forgotten. The growing interest in these themes had been met by authors offering historical novels—especially since 1933, when the German Jew, who had to spend so much of his unwontedly long leisure hours at home, and could not even find pleasure in listening to the radio, had urgently asked for books of Jewish interest.

Only a few months ago the first German-Jewish author dared to offer stories of a German ghetto, telling frankly, that these were family-traditions, as told by his mother of her own home.

Now it is most interesting to find that this typical ghetto was a western one. Here, in the fertile farming district between France and Germany, changing its political adherence several times during the last century, lived a group of Jews, dealers in grain and in cattle and small peddlars, strictly orthodox, simple people, having adopted but a short time ago such typical names as Bernheim, Weil, Blum, and Dreyfus. They lived a highly respectable, provincial life—differing from that of the inhabitants of the small ghetto-places in the East only through the easier life made possible by a more civilized and less hostile community.

The family-name of the author who wrote down these first German ghetto-stories, Jakob Picard, belongs to that home-land too, and his quaint tales are full of the typical Jewish sense of humor, but absolutely lacking in sentimentality.

The stories are well written, with a strong coloring of Alsatian Yiddish. But what will be most astonishing to readers in this country is that the plots re-appear in Eastern European Yiddish literature. There is the story of the poor man who never is allowed to read the "sidur," and the more serious tale of the least respected of the community, who in truth, is nearest to God, a theme used by Perez and also very popular in different chassidic folk-traditions.

Circumstances that were quite easily explained caused the German-Jewish writers until recently to offer their readers what they were most anxious to read—historical fiction such as Feuchtwanger's "Jud Sues" or problems of the present day, such as Ar-

nold and Stefan Zweig discuss in their books. So the spiritual difference between Eastern European and American Jewish literature (including works by English authors like G. B. Stern and L. Golding) and German-Jewish books seemed great. It is not actually so. We find the same characters, the same problems, the same plots the moment the German-Jewish reader is willing to look at his recent past not as he has wanted to see it described in the years of utter assimilation, but as it really was in the smaller towns and villages of southern and western Germany only one generation ago.

To give an impression of this attitude I choose one of Picard's short stories. The hero, the humble, and perhaps a little feeble-minded "Menkele," returns in other stories of the same volume. Its chief charm is its inner meaning, which underlies similar chassidic tales, that no man can judge who is important and close to God.

Franz Rosenzweig, who is mentioned by the author in the preface, was perhaps the most influential modern spiritual leader German Jews have had. Rosenzweig died in 1929, but through his friends and followers and his writings—especially his "Letters"—his influence is still growing. Rosenzweig loved the deep democracy of homely traditions, believing that all the children of men are alike before God. This is a philosophy that in itself is a challenge to the arrogant race superiority claims of the new heathens of the Nazi creed.

THE CALL An Anecdote

Translated by DR. EDINGER

IT was of course no simple, easy life that old Menkele Weil had to live in the little town of the southern Black Forest. The community had to support him, and you know what that means — eating with all the families and a garret at Crooked Schmul's. Once, long ago, he had been not quite without means, and had had his say with the folks. But such things will happen. Fate will kick you from all sides, and if you can't keep yourself from falling there is no help.

(Continued on Page 21)

LABOR EDUCATION in ERETZ ISRAEL

A FIRST-HAND SURVEY OF A VITAL PHASE OF THE NEW PALESTINIAN LIFE

By MORDECAI HALEVI

It is the purpose of this article to present broadly rather than in detail, the specific nature of those schools in Eretz Israel which are controlled and directed by the Histadruth. Together with the General Zionist and the Mizrachi types they represent the entire Jewish School System of the National Council (Havaad Haleumi); together with the others they are under the jurisdiction of "Vaad Hachinuch" (Board of Education), and follow in the main the standard curriculum of subject matter. They differ, however, in certain important characteristics, both in content and in method, because of the labor ideology underlying their aims, and because of the particular conditions of life of the Jewish worker in Eretz Israel. For this reason the Histadruth set up a special board of its own, the "Merkaz Hachinuch", to supervise its schools. Similarly, the teaching staff form a distinct group within the general teachers' organization (the Merkaz Hamorim). We shall attempt to describe and evaluate here these inner and outer causes which made the separate existence of labor education both imperative and desirable.

The Histadruth controls at present about sixty schools and seventy-five kindergartens, with a school population of over 7000. 315 educational workers are employed and some 15,000 parents find the educational needs of their children cared for in these institutions. Some of the schools are in the cities and in the larger colonies, the majority of them are in the labor settlements, specifically so in the case of the Moshav and Kvutzah types. While the basic principle of the labor schools is the same everywhere, it is particularly illuminating in the Kvutzah schools.

When one studies the labor literature dealing with the educational problems one is struck by the need displayed in particular by the women members, by the *chavera*. The cooperative, of course, wrote on its banner the ideal of labor, which together with the Jewish workers at large, it came to sanctify to the point of a cult. It further stressed the communal character of that work in all its aspects: property, service of the individual in the inter-

ests of the group, and service of the group in the interests of the individual. These considerations were prompted and enhanced by another, perhaps even more important: freedom from exploitation of anyone by anyone—the aim of a true self-realization.

What was the place of the woman worker in this picture? The principle and insistence of sex equality opened for the woman the gates to all activities. Stress was naturally laid upon work in the field and in the grove, for was not the attachment to mother soil the primary urge of the chalutz as well as the chalutz?

With both father and mother working, what was to become of the children? The immediate problem was the infant, and the solution was to be found in the nursery school and the kindergarten. If the child had to be handed over to strange hands, and completely so, those hands had at least to be trusted ones. Surely hired nurses could not satisfy the absentee mother, much less the attendants of a private institution. The nurse and eventually the teacher had to come from within, *chaveroth*, and at times also *chaverim*, belonging to the same group, who would assume this task voluntarily as their contribution to the weal of the community. The "Beth Hatinokath" (nursery school) and the "Gan Hayeladim" (kindergarten) became thus not isolated institutions, detached from the parental home, as we know them in other places, but part and parcel of the whole communal structure, the central point of interest for nurse, parent, and member at large. This social phase is the significant element in the whole situation and explains the character of the elementary school, which was not late to come into being.

The child of seven or eight, to be sure, does not need the immediate attention of the mother during his school-day as does the infant, yet the successful upbringing of the child during the pre-school period points toward the same process. Hence even the school becomes not merely a place where children congregate for a fixed number of hours during the day for a particular sort of learning, but a veritable community of its own, where children live, work and learn intermittently. The

shortage of space in the living quarters of the Kvutzah and the hardships of the process of settling which the Chalutzim had to face, made the necessity of special housing for all the children obvious. The children were thus not only studying together in the class rooms, but eating, washing and sleeping together, and performing jointly many other functions of a cooperative society not unlike their parents.

Work occupied a central place in the life of this young society. The children helped in the kitchen, in setting the tables, serving the meals and cleaning the rooms. They tended their own gardens and yards, their small chicken coops and workshops, and very often took part in the work of the whole group when a particular need arose, such as during harvest or vintage time when extra labor is needed.

The position of the teacher in a school of this type is consequently different from that of the usual teacher; he is no more the dictator of the classroom but the older comrade who guides and stimulates the activities of the group; his advice is sought voluntarily when difficulties arise because of his superior knowledge and not because of imposed authority.

It is clear that such a teacher-pupil relationship does away with the painful problem of school discipline, and resolves itself instead into an attitude of friendly cooperation. Again, the stress laid on the physical side of education, coinciding as it does with the character of childhood, predisposes the child to a willing participation in activities. Similarly, the variety of the activities allows a greater response to individual differences: each child has a chance to find something more akin to his native abilities and interests.

It has already been mentioned that the children in the Kvutzah participate sometimes in the general work when need arises. There are, however, phases of activity which call for constant social interaction between the younger and the adult groups. The traditional holidays as well as the local celebrations present an illustrating instance. During P'assover, Chamkahi, Shvuoth, etc., the children not only carry the

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burden of decorating the hall and the dining rooms, but contribute the greatest part of the actual program appropriate to the occasion. And during other celebrations the bulk of the work such as preparing figures, diagrams, tabulations and all sorts of measurements, is masterfully executed by the children.

We see thus the Kvutzah school child centered and socialized simultaneously. The ideal of work is present in full, yet it is being inculcated not by formal preaching, but by the constant needs of the life of the group. Indeed, it is being greatly aided by the general setting of the adult environment, steeped as it is in labor by all for all. In the same manner do the children habituate themselves to ways of living in a community where the very words, "mine", "thine", become foreign. Very often does it happen that a child from a Kvutzah upon a visit to the city runs into a predicament when meeting with a situation involving private possession. Eventually he or she will learn that their Kvutzah is for the time being a small oasis in the capitalistic world. In the meantime they are the more eager to return home, where the whole is one's own, and one's own belongs to all.

The schools in the Moshavim and the labor city schools can only approximate the Kvutzah type, due to the fact that the children spend there only the day and return to their homes with the close of the session. However, since during the entire day both parents work, here too the child participates in two common meals and spends more hours than in the general middle-class school. The school period, therefore, is spent in terms of a working society along the lines previously described. The labor city school has rightfully come to be called the Beth-Hachinuach, meaning the home of education in contrast to the Beth Hasefer, the standard school which represents book learning. The Beth Hachinuach too, emphasizes work as the essential element of a curriculum destined to serve a pioneer country; it also correlates school activity with the life issues, through subjects pertaining to general secular and social values, such as current events, Zionist and labor problems. The Beth Hachinuach, in a limited way of course, serves as the center of cultural life in the entire labor community by means of lectures, soirees, etc.

The difference between the city labor school and the general and Miz-

rachi types may be seen in the following partial tabulation:

Subjects	General	Mizrachi	Labor
Language	35	21	36
Bible	31	43	21
History	7	7	10
Nature Study	14	8	18
Physical Work	9	0	36
General Culture	0	0	10
Religious subjects	0	53	0

The labor school, indeed, follows pretty closely the prescribed course of study and tries to live up to its essential requirements. It differs, however, substantially in its attitude to physical work, shifting from the subjects dealing with religion and kindred subjects to those pertaining to modern problems.

The following is a partial list of work facilities in both city and farm schools taken from a recent report:

Schools	Subject Taught
35	Sewing
48	Gardening
48	Workshops of a more specified nature
28	Cooking
21	Carpentry
2	Shoe Making
2	Smithwork

When looking over the entire picture of labor education on the elementary level, one cannot help seeing its similarity to the trends of progressive education. Nevertheless, we must not be carried away by this notion unreservedly. Some very strong factors are working in a negative direction. To begin with, the prescribed course of study does not warrant too much freedom of movement, because in the back of every teacher's mind looms the image of certain fixed goals to be achieved regardless of the method applied. Secondly, the average teacher, even in the labor school, is a product of the old training. While he adapts himself conscientiously to the novel conditions presented by the labor school, still, unconsciously perhaps, he cannot free himself wholly of the habitual ways and modes of procedure. Thirdly, and this is the most important hindrance, the novelty of this type of school expresses itself in a lack of the most needed educational materials, without which an efficient progressive school is hardly to be thought of. Lastly, on the physical side, due to a scarcity of financial means, the labor school, especially in the city and in the non-cooperative village, stands below the general "baalhabatish" school, which is on the

whole much better cared for by the ruling group of the Yishuv.

If the first two factors must await a change for the better in the course of time, the third one in part and the last one in toto could very well be facilitated by help from America. The Hebrew Educators Committee, for instance, raises money among teachers and the children of Hebrew schools for the definite purpose of erecting school buildings for the workers children. It would be much easier if a special agency were to be organized for the purpose, and which would collect and send over educational materials such as maps, apparatus, books, and tools for the workshops.

We have been discussing so far the nature of labor education on the elementary level, because mass education is in truth the primary consideration of the Histadruth. We feel that we ought at least to mention in brief the labor orientation and attempt at solving some of the problems of secondary education as well. The general school system of the "Vaad Leumi" takes care only of the elementary type of school. The bulk of secondary schooling is, with a few exceptions, almost entirely of a private nature. The gymnasiums, Real and Commercial schools, are filled from the upper economic strata of the Yishuv, which can afford the relatively high tuition fees, and, what is more, who aim at the much decried ideal of the liberal professions. Labor, naturally, cannot be satisfied with the existing type and has to turn into different directions in search of cultural advancement for its adolescent youth. Several ways are now available:

1. An attempt to increase the elementary school period from eight to ten years.

2. Establishment of labor secondary schools in central localities, serving several neighboring agricultural settlements. Such are the schools in Kefar Yeladim, in the Emek, in Yagur, near Haifa, and in Givath Hashlosha, near Tel Aviv.

3. Segregating groups of youth in various Kvutzoth for a fixed period of time for special courses of a Jewish and secular character, taken jointly with training in work. This method is being used successfully with the German youth Aliyah.

4. Yearly seminars in various central places for chosen groups from all

(Continued on Page 19)

THE JEWISH THEOLOGICAL SEMINARY WAS FOUNDED FIFTY YEARS AGO

FIFTY years ago the Jewish Theological Seminary of America was founded by a group of devoted men who believed that the heritage of Judaism in all its purity could be preserved in America and developed in a manner wholly in keeping with American ideals. They also believed that Jewish scholarship and culture were part of the great common heritage of mankind, and should be preserved and enriched as the Jew's special contribution to our common treasury of learning.

They saw that, in order to accomplish this aim, a prime requirement was the production of an educated ministry; of rabbis who were not only devoted in spirit and learned in theology and the Jewish law, but also educated in a truly American atmosphere and in an appreciation of the problems of modern life.

In 1887, when the Seminary opened its first classes, it was housed temporarily in the old Spanish and Portuguese Synagogue. Even then it possessed the most necessary requirement of a great institution of learning—learned men. Dr. Sabato Morais, who led in the founding and became the first president of the Seminary, surrounded himself with a group of outstanding Jewish scholars of the day.

It was not long before the Seminary became known as a center of scholarly productivity. Alexander Kohut, as a Persian scholar and editor of the "Aruch Completum," the foremost Talmudic dictionary, was opening up new fields of interest to the Oriental departments of American Universities, and Dr. Morais himself was leading American scholars to new appreciation of the Jewish contribution to learning in Italy. Dr. H. Pereira Mendes and Dr. Bernard Drachman were also among the members of this distinguished early faculty.

Dr. Solomon Schechter, the second president of the Seminary, was recognized as the foremost rabbinic scholar of his time. It was he who discovered the famous Genizah in Cairo with its hoard of manuscripts. Cambridge University honored him with the degree of Doctor of Letters and Harvard University later conferred on him a similar honor. Under his inspirational

leadership the Seminary became the peer of the great departments of Semitics in the universities of the world.

And just as a great scientific institute must not only have distinguished men, but also laboratories and equipment with which they may work, so must a scholarly institution have its laboratory—a library.

When the Seminary was founded there was no great library of Hebrew literature and source material comparable to those in the European libraries. Judge Mayer Sulzberger, himself a discriminating collector, realized how greatly this handicapped not only the Seminary but American scholarship as well. He gave his own library to the Seminary. Over the years there have been added to the library the Steinschneider, Elkan Adler, and other famous collections given by the owners or purchased through gifts of generous friends. Today it houses upwards of 100,000 volumes, 7,000 manuscripts, and many precious incunabula. It is now recognized as the foremost Hebraic library of America and perhaps the world. Scholars from the universities of Europe as well as America visit it to find material necessary to their researches and nowhere else available.

The Seminary's museum is a treasury of rare objects many of which are unduplicated anywhere else in the world; rare medieval tapestries; an Ark of the Covenant from the ancient Cairo Synagogue, where Maimonides may have worshipped — perhaps the oldest piece of ecclesiastical furniture in America; fragments of the original Hebrew text of the lost book of Ben Sira; the book of Esther from the Gutenberg Bible, "the most precious piece of printing in the world," and a Code of Laws from Italy which is the first known book printed in Hebrew.

It is against such a rich background of opportunity and tradition that the Seminary carries on today, under the leadership of its president, Dr. Cyrus Adler, with a faculty as scholarly as at any time in its history. Among them are Dr. Louis Ginzberg, the distinguished Talmudic scholar whom Harvard selected as a representative of Jewish scholarship on whom to confer an honorary degree at its Tercentenary celebration; Dr. Israel Davidson, per-

haps the foremost authority on Hebrew poetry and the recipient of the Bialik Award for outstanding contribution to Hebrew literature, and Dr. Alexander Marx, who is among the world's foremost bibliographers and is the leading figure in Hebrew bibliography.

It is today also housed in buildings admirably designed and situated for the promotion of its work. These memorial structures, which bear the names of Schiff, Unterberg, and Brush, are situated at 122nd Street and Broadway, adjacent with Columbia University, Teachers' College, and Union Theological Seminary, in what is now a national and international center of intellectual and spiritual activity.

But the Seminary has a deeper purpose. It has a mission of promoting better understanding of Judaism. The first and most direct manner in which it carries out this mission is through the training of men for the rabbinate.

In its Rabbinical Department it is intent not only on scholarship but on the living practice of Judaism. "The Seminary," Dr. Adler points out, "insisted in the first instance that its students must be persons who lived in accordance with the Jewish law. From this tradition the Seminary itself has never varied. It has not modified the prayer book, it has not changed the calendar, it has not altered the dietary laws, it has not abolished the second day of the holidays."

Yet, while refusing to experiment with the basic law of Judaism, the Seminary has experimented with methods of teaching. English is the medium of instruction in the classroom; discussion and freedom of interpretation are welcomed. Students of the Seminary and of Union Theological Seminary frequently use the libraries of both institutions and meet informally to discuss common problems. Just as in medicine and the law, the rabbinical student must first obtain a college education before he begins his special studies. Only students who hold a degree of Bachelor of Arts or Bachelor of Science from a recognized college are admitted to the Rabbinical Department.

(Continued on Page 22)

"HAVING A WONDERFUL TIME"

The Story of Arthur Kober's Popular Broadway Play of a Bronx Tour Through the Berkshires

By Joseph Kaye

THIS is a saga of Camp Karefree, located in the Berkshire Mountains, and a summer resort popular with a number of those who inhabit the high fastnesses of the Bronx.

To Camp Karefree came Teddy Stern, weary from years' of work as a stenographer and bitter because, after having passed the third anniversary of her engagement to Sam Rappaport, she received word from her fiancé that the marriage would have to be postponed for another year because Sam had to help put his brother in business, which meant a financial outlay.

Teddy thereupon severed the association and went to Camp Karefree for two weeks. Her friend Fay Fromkin was already there and promised her a wonderful time.

According to summer hotel practice the waiters at Camp Karefree were usually superior young gentlemen recently out of college, or still in college, working their way through a vacation for the fresh air and tips. In the evenings they were gigolos in the dance casino.

This will explain why Chick Kessler, a new lawyer out of a job, talked as boy to girl when he escorted Teddy in Camp Karefree's bus to the hotel. Chick, feeling that he had only done his duty as one of Camp Karefree's hired men, resented her attitude. Chick was a cultured person and a very decent chap. Not knowing Teddy's state of mind he saw no reason for her high and mighty airs.

That evening, however, standing on the porch of the casino, after the band had played the last dance, Teddy became better acquainted with Chick. The moon shone beautifully, and Eagle Rock, Camp Karefree's petting grounds looked romantically imposing. Explanations and apologies had been made and accepted and Teddy had found Chick really attractive; attractive and different. He was refined, and he had a good mind.

"One feels so little in all this vastness," sighed Teddy, keeping herself at the correct introductory distance from Chick and timing and gauging her words so that the morning's dispute would not be entirely forgotten. "But I suppose you're used to it."

"Oh, sure," replied Chick, "but then all enjoyment is relative."

"Pray," queried Teddy, her eyes

dreamily on the black landscape, "what do you mean by relative?"

"Well, take anything. Take—a one dollar bill. To someone poor a dollar represents a fortune. To a rich person—poof—a mere nothing."

"I'm afraid," said Teddy calling upon faint sarcasm but careful with her vocabulary, "I don't quite comprehend the connection."

"Well," Chick raised his hand, "pardon me for pointing, but take the moon for instance."

"Yes?"

"To us that moon is beautiful."

"It's exquisite."

"So bright, so luminous. Observe how it lights up that tree over there."

"Oh yes, is that a chestnut tree?"

"No. Those are all pines. And that is the tallest in the Berkshires."

"Poems," Teddy quoted, "are made by fools like me, but only God can make a tree.' Are you familiar with—"

Pinkie Aaronson, a young man with two millinery stores, and a notorious lady's man, strolled by and regretted that Teddy was being monopolized by Chick. He had had his eye on her himself. He passed on without more than a fairly personal remark and Teddy said: "Excuse the interruption."

"That's quite all right," Chick replied intent on his exposition. "Now look across the lake. It's so still and tranquil. Now the moon there shows us how beautiful nature is. And that's where my point comes in. Somewhere in a wretched hovel some poor, penniless man is tossing in bed because this very same moon is shining in his eyes. He cannot sleep. Let us say he has no window blinds. So he looks around, and what does he see? His hovel, squalid and bare. Ah, he thinks, why do I have to be reminded at night of what I can not help seeing all day. In other words, this moon, which reveals to us how beautiful *our* world is, reveals to this poor individual how wretched *his* world is."

Teddy, staring at the silent Berkshires, gave her response still in character, but a wistful quality began to color her voice. "At last I comprehend what you mean. Now take me, for instance. It so happens that all my life

I've desired to go to Paris. I've wanted to see the Eiffel Tower and the Arc—you know—where the unknown soldier is buried. And the Champs-Elysee—" (she covered her mispronunciation with a laugh)—"I guess that's what you call it. And yet, you take a Frenchman, he's so sick of the Eiffel Tower he's probably dying to come to this country, and see the skyline and the Empire State Building. Correct?"

Chick was delighted. "That's exactly what I mean. Everything is relative." He paused, then looked at her with some embarrassment. "I'm sorry, but I didn't get your name."

"Teddy—" she told him. "Teddy Stern."

"My name is Chick Kessler. I'm very pleased to meet you."

Teddy extended her hand. With conviction she said: "The feeling is mutual, I'm sure."

* * *

In six days the romance had progressed to such a point that Chick, sitting on Eagle Rock with Teddy, observed that he was overwhelmed with goofiness about her. Teddy, throbbing beneath the banter she had clung to, reminded him that he had known her only six days. Whereupon Chick replied that she was apparently unaware that six days in the country was different from six days in the city.

"Ah," said Teddy, "we have Professor Einstein with us today!"

"I mean it," Chick asserted. "I figured it out after you left last night."

"This morning, you mean," Teddy said.

Chick ignored the interruption. "Supposing a fellow was seeing you in the city. Regularly, I mean. Let's say two or three times a week."

"Go on," Teddy encouraged him with a show of extreme indifference.

"Of those two-three times a week he spends, let's say, four hours a night. But—" he held up a finger significantly—"he doesn't spend those four hours solidly with you. I mean, you take in a lecture here, a movie there. You

(Continued on Page 18)

JEWISH EVENTS REVIEWED

By LESTER LYONS

ON March 15th, at a mighty rally of 25,000 persons at Madison Square Garden, held under the auspices of the American Jewish Congress and the Jewish Labor Committee, the crimes of the Nazi government against humanity, peace and democracy were again reviewed and a pledge taken to destroy peacefully, by the boycott, the Nazi menace.

Speaker after speaker, among whom were John L. Lewis of the Committee for Industrial Organization, General Hugh S. Johnson, former NRA administrator, Mayor La Guardia, Dr. Joseph Tenenbaum, chairman of the Joint Boycott Council, Erika Mann, daughter of Thomas Mann, winner of the Nobel Prize for literature, B. Charney Vladeck, chairman of the Jewish Labor Committee, and Dr. Stephen S. Wise, after pointing out the crimes of Nazism, showed how diligent and aggressive measures must be taken by the American people to resist and combat the spread of the vicious and deadly Nazi influence on civilization and democratic processes.

Following a declaration by Dr. Wise that "The boycott, moral and economic, is a warless war against the war makers," the gathering unanimously resolved to intensify the boycott of the products and services of Germany and called on the American people to do likewise. It appealed to "all Americans concerned with the preservation of democracy in our own country and human freedom everywhere to withdraw from the Nazi regime that moral and financial support without which it cannot long endure."

The addresses at the meeting were powerfully supplemented by messages in a similar vein sent from all parts of the world. Some of the prominent persons sending such messages were William Green, president of the American Federation of Labor, Sir Walter Citrine, president of the International Federation of Trade Unions, Sir Henri Berenger, French Minister to the League of Nations, Emile Vandervelde, head of the Labor Party of Belgium, and Sir Norman Angell, 1933 winner of the Nobel peace prize.

A significant and encouraging aspect of the meeting is the support given to it by organized labor throughout the world. The ultimate overthrow of the Hitler regime will probably be

the result, in no small measure, of the uprising of the German working classes against Nazism.

* * *

The Garden demonstration in favor of the economic boycotting of Germany comes at a particularly opportune time, in view of recent talk of a loan to that country. Many American bankers, and even Senator Pittman, chairman of the Foreign Relations Committee of the Senate, are said to be in favor of this country's extending financial aid to Germany. Much agitation in support of the view that financial assistance should be given Germany is coming from England. That country is such a large creditor of Germany as obviously to stand to gain by the latter's economic rehabilitation. Propaganda is being disseminated to the effect that Hitler will be forced to go to war unless he is fed with raw materials and other aid. Common sense would dictate, however, that an economically suffering and isolated Germany, deprived of the sinews of war, is apt to be a pretty weak antagonist, if an antagonist at all.

* * *

A number of interesting questions, legal, ethical and social, are raised by a recent court action instituted in this city by Dr. Karl Landsteiner, discoverer of blood groupings, member of the Rockefeller Institute for Medical Research, and a former recipient of a Nobel prize. Dr. Landsteiner, a convert to Catholicism, is seeking to prevent the inclusion of his name in a new edition of "Who's Who in American Jewry."

Declaring that among peoples of the earth there is "prejudice against Jews and Judaism," this scientist asserts that "It will be detrimental to me to emphasize publicly the religion of my ancestors; first, as a matter of convenience and secondly, I want nothing that may in the slightest degree cause any mental anguish, pain or suffering to any member of my family When the book will be published, there is no saying how many newspapers might refer to me and openly designate me as a Jew when as a matter of fact I am a Catholic."

If the publication truthfully men-

tions the Doctor's origin and present religious status, there would undoubtedly be no basis for the action. Even if reference to the conversion were omitted, it is doubtful whether a court of equity would hold that a sufficient important interest was infringed warranting injunctive relief. Courts have refused to enjoin a woman from falsely representing that she is the spouse of another woman's husband. And ordinarily, even the publication of a libel will not be enjoined, on the ground that the granting of an injunction would interfere with freedom of the press. Decisions in Naziland to the contrary notwithstanding, it is difficult to believe that a New York court would hold that the Doctor was libeled.

The social and ethical considerations involved here are more important. An obscure and helpless Jew trying to keep himself together in a world of anti-Semitic prejudice and discrimination may deserve excuse and sympathy for trying to conceal his racial identity. But for a prominent scientist to take pains to hide his origin appears to be an unnecessary and unjustifiable expedient. It does not even seem consistent with the higher tenets of his new faith. So far as Jews are concerned, why should they be proud of one who is ashamed of them? Judaism has an ever-increasing number of other distinguished names to add to its roster. And the name of any sincere and loyal Jew, however humble or weak, is worth eternal preservation and respect.

* * *

The scenes which occurred in Palestine between April and October of 1936 are being renewed. Terror and violence by the Arabs are again being displayed. Every day brings reports of fresh outrages, perpetrated by Arabs against person and property of the Jews. Rioting, gangsterism, robbery, murder, destruction of property, uprooting of trees — practically with impunity are the Arabs committing these crimes.

One would think that the British government would have profited by the tragic experiences of last year, that an increased or more efficient police or military force would have been in operation, that stern and certain pun-

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ishment would have been meted out to the culprits. That is not the case! When they arrive at the scene of crime the authorities place Jew as well as (or in place of) Arab under suspicion; Jew and Arab are arrested, and both are sent to jail. When an Arabic journal which has encouraged terrorism is shut down by the government, justice demands that a Hebrew paper, which protested at the outrages and pleaded for protection of the Jews, also be stopped—and it is!

Resistance to aggression is confounded by the authorities with aggression itself. A specimen of British justice is exhibited by the "advice" given by a District Commissioner to a Tiberian Jew, who, in self-defense, threw stones at attackers during a riot. Declaring that nothing could justify stone-throwing, the Commissioner in response to the poor Jew's query as to what he should have done, replied, "You should have hidden yourself."

While the government has proven unable or unwilling to cope with this lawlessness, legitimate Arab merchants themselves are protesting at the reign of terror. These business men have also been marked out as objects of depredation. They have been blackmailed by the extremists, and non-conformists have been slain.

Despite this terrorism, Jewish activity continues heroically. Colonization and industrialization advance steadily. More houses are being built, new settlements are being cultivated, more merchandise is being shipped.

* * *

The Free City of Danzig, the constitution of which is guaranteed by the League of Nations, has been falling more and more under the control of the Nazi forces. The 10,000 Jews in that city have been increasingly deprived of civil rights and of protection from assault by lawless Hitlerists. The latest news is that the Danzig Senate contemplates enacting the same racial legislation as that in force in Germany. To ward off such an action as violated of the Constitution, the executive committee of the World Jewish Congress has made strong appeals to the Secretary-General of the League of Nations, the League's High Commissioner at Danzig, and to other officials connected with the League or interested nations.

* * *

The Nazi press has recently been reviving a "prophecy" about the Jews attributed to Benjamin Franklin, authoritatively exposed over two years

ago as a forgery. In February, 1934, William Dudley Pelley, an American anti-Semite, published in a periodical he owns a passage purporting to be an extract from the diary of one of the framers of the Constitution, in which Benjamin Franklin was quoted as having at the time of the Constitutional Convention, fiercely denounced the Jews and urged that the Constitution exclude them from this country. Franklin was also quoted as having referred to the Jews as a menace and as having prophesied that unless they were excluded by the Constitution from entering this country "in less than 200 years they will have swarmed in such great numbers that they will dominate and devour the land, and change our form of government, for which we Americans have shed our blood, given our lives, our substance and jeopardized our liberty." This passage was subsequently published in other anti-Semitic periodicals, without any proof, however, as to its authenticity.

After intensive research, Dr. Charles A. Beard, the eminent historian, declared that there was no basis for believing that the diary had any existence and also that "I cannot find a single original source that gives the slightest justification for believing that

the 'Prophecy' is anything more than a bare-faced forgery." This scholar also showed that this "prophecy" was belied not only by Franklin's "well-known liberality in matters of religious opinions" but also by Franklin having contributed money to a synagogue which the Hebrew Society of Philadelphia wished to establish.

The publication of this myth has, in a way, proved a boomerang to the Nazis. It has served to call attention to other striking results of investigation into the character of Franklin's views. Thus Dr. Beard's research shows that in a letter written in 1753 Franklin, expressed the belief that "measures of great temper are necessary with the Germans", and that "Not being used to liberty they know not how to make a modest use of it". In that letter Franklin also declared that "unless the stream of their importation could be turned from this to other colonies* * * they will soon so outnumber us that all the advantages we have will, in my opinion, be not able to preserve our language, and even our government will become precarious." In the view of Dr. Beard, "the only racial immigration which Franklin feared was the influx of Germans, and he did not propose to set up a bar against them."

NEW BOOKS

Reviewed by Dr. Israel H. Levinthal

The Tree of Life, A Guide for the Youth, by Rabbi Louis Hammer, Brooklyn, 1937.

RABBI LOUIS HAMMER, who is well known to our readers, and who has already published a very fine volume in the field of Bible study, has now published another interesting little volume, which he calls "The Tree of Life." The purpose of the booklet is to analyze the books of the Bible, both from an historical and critical standpoint. The booklet that has now appeared includes the first book of the Pentateuch, the book of Genesis. After an interesting introduction, the first chapter gives an outline of the contents of the book of Genesis; the second chapter analyzes the ethical and historical importance of the stories that are told in Genesis, and the third chapter is devoted to an interpretation of this Biblical book. It is in this chap-

ter primarily that the author develops some very interesting and useful themes. He is correct when he says that "the literature of a people is the mirror in which is reflected its character and its outlook upon life." He therefore tries to show Jewish character through the reflection of this ancient literature. An interesting chapter of the book is that in which he meets the arguments of the Bible critics, and in which he endeavors to defend the traditional view of the authors of the scriptures.

This little volume should prove of great help, especially to those who are uninitiated in the rich literature of our Holy Bible. It will be helpful too to all young people who want to get a better understanding of the Bible and to share in this great treasure of our people.

—I. H. L.

CHILD MARRIAGES AMONG THE JEWS

CONSIDERABLE interest was aroused recently in the subject of early marriages as a result of the marriage of a nine-year-old girl in Tennessee and of a twelve-year-old girl in New York. The Census Bureau records show that in 1930 there were in the United States 4,241 married girls under the age of 15, while in 1920 their number was 5,554. Instances of married boys under 15 were only 761 in 1930. The minimum age for marriage required by law varies greatly in different states. In fourteen states, the minimum age for marriage is 14 for boys and 12 for girls. There are many legislators and ministers who believe that a girl is ready for marriage as soon as she reaches the age of puberty, which is 12 or 13 years, although social students and medical authorities advise against early marriages requiring at least the age of 16 for girls. Many of these child marriages do not remain permanent, becoming dissolved either by divorce or annulment.

In Jewish law, the father has the right to give his daughter in marriage even before she reaches the age of puberty and this seemed to have been the prevalent custom in ancient Israel, although later authorities forbade child marriages contracted by the father, insisting that the girl should have reached an age of discretion when she can make her own choice. The law, however, is maintained and the right of the father is even extended to the mother and elder brothers, in the case when the father is dead or away from home for a long time. In the case when the mother or brothers have given the minor girl into marriage, she has the right to refuse (*miun*) to live with the husband provided for her and requires no formal bill of divorce. On the other hand, if a minor girl marries without the knowledge or consent of her father, the marriage is invalid. In the case of the minor boy, the Rabbis were opposed to his marriage before he reached the age of thirteen and if such a marriage was contracted either by the boy himself or through his father, authorities differ as to whether this is a valid marriage. He should not, however, postpone his marriage much after that period, eighteen years is the maximum limit set for a boy's marriage, and any one remaining unmarried after his twentieth year incurs the displeasure of God. One of the Rabbis attributed

his mental superiority to the fact that he was married at the age of sixteen and he added that his mind would have been even more alert if he had been married when he was fourteen years old. In the early Middle Ages, the Jewish authorities would compel a man who remained unmarried after he reached the age of twenty to take a wife unto himself, the only extenuating circumstance being when one is en-

gaged in study and is afraid that married life would interfere with his devotion to his cultural development. There were exceptional cases when a man was permitted to remain in celibacy all his life because he was engrossed in the study of the Law.

Among oriental Jews, as among orientals generally, early marriages, especially for girls, is the rule. Climatic
(Continued on Page 23)

OMAR SINGS AGAIN – IN YIDDISH

By ROMAN SLOBODIN

SOME people think a translation is like a woman—either beautiful or faithful.

"I try to combine both qualities."

Thus Dr. Abraham Asen set forth the creed he has followed in his hobby—translation of English poetry into Yiddish. For forty years, Dr. Asen, a dentist with an office at 423 Grand Street, has been turning great English writings into the conglomerate tongue widely used by Jews in many lands. He has published a half dozen slender volumes and has fairly well rounded out two large anthologies in Yiddish, one of English and the other of American poets.

Strange as the writings of Milton, Shakespeare, Keats and Walt Whitman appear in the archaic Hebrew alphabet that reads from right to left, in books whose pages turn in the same reverse direction, Dr. Asen declared:—

"I think I've succeeded in preserving not only the meter, rhythm and idea of the originals, but their indefinable flavor."

To demonstrate, he read the famous verse from Fitzgerald's translation of the Rubaiyat of Omar Khayyam:—

"A Book of Verses underneath the Bough,

"A Jug of Wine, a Loaf of Bread
—and Thou

"Beside me singing in the Wilderness—

"Ah, Wilderness were Paradise
enow!"

Then Dr. Asen read his Yiddish version, which, rendered phonetically into English characters, goes like this:

"A Lieder-buch, a griner Boin der-
zu,

"A krigil Wein, a lebl Broit—un
Du

"Beim seit mir zingendig in Wis-
tenish—

"Die Wiste wolt gewen gan-Eden
ru."

Thomas Moore's:—

"Tis the last rose of summer,

"Left blooming alone;

"All her lovely companions

"Are faded and gone. . . ."

sounded in Yiddish like this:—

"Die letzte wos bliht noch

"Fon Zumer—die Rois;

"Ihre Chavertes ale—

"Farwalkt schoin un ois. . . ."

From Shakespeare's seventy-fourth sonnet, Dr. Asen read:—

". . . The earth can have but earth,
which is his due;

"My spirit is thine, the better part
of me;

"So then thou hast but lost the dregs
of life,

"The prey of worms, my body be-
ing dead;

"The coward conquest of a wretch's
knife,

"Too base of thee to be remember-
ed. . . ."

And, in Yiddish:—

". . . Dos erdische geit zu der erd
zurick;

"Mein geist is dein—dos besere in
mir;

"Du host in mir farloren blois dos
erd,

"Dem woren's roib, von toiten guf
alein;

"A feigling's sig von merder's toiten-
schwerd,

"Zu-niderig von dir dermont zu
sein. . . ."

—From the N. Y. World-Telegram

CONTROVERSY OVER A WORD

IN a letter composed by the Samaritan Meshalmah ibn Murjan (Ab Sakhwah) at Nablus (Shechem), and addressed to the community of the Israelites "wherever they be found in whatever corners," they are invited to enter into communication with their brethren at Shechem, and to send "two or three men of wisdom, discernment and understanding." At this point in the letter there occurs a passage which has caused much perplexity to scholars:

Y'on amartem—mah tuchal tusigu lonu baavur h'shabos hoemes eschem v'ulom jeuloh taasu lohem thaave v'teilchu boh.

M. Heidenheim was one of the first to offer a translation. This particular passage he translated, "Say what you can inform us about the true Sabbath, and perhaps you could . . . and in it go." The gap indicated occurs in the translation of Heidenheim who was thus obliged to acknowledge his inability to understand and translate. A. Geiger recognized the faultiness of Heidenheim's rendering and offered an improved translation. "But if you say you cannot reach us because of the Sabbath, that is quite true, only you can make a ship and journey in it." But Geiger, too, was puzzled and added by way of explanation the excuse that the Sabbath might prevent them from starting out on the journey, that the Sabbath was a day "in which they must rest, nor could they meet any co-religionists on the road with whom they could lodge." And the reason for making a ship he suggests was that it would be permissible for them to travel by water on the Sabbath. But Geiger must have forgotten that such advice would come strangely from the Samaritans who are such rigid observers of the Sabbath. Indeed, when a young Samaritan of the same period as Meshalmah was pressed to make a journey to England he refused because the ship would not cease sailing on the Sabbath.

Attention was drawn to the pointlessness of the translations of both Heidenheim and Geiger by M. Grünbaum who suggested that L'shabos in the text did not mean the Sabbath day, as had been assumed not unnaturally, but the river Sabbath or Sambation, a river famous in Jewish legend which was said to cease flowing on the Sabbath day. He pointed out in support of his contention that in one of the

Samaritan letters to Scaliger there occurred the passage, "And we hear of you and the River Sabbath and what is beyond it," and also that the Samaritan guide employed by Robinson when he ascended Mt. Gerizim had spoken of a River Sabt. So little impression was made by Grünbaum's identification that it was quickly lost sight of, and M. Seligsohn in the article *Sambation* in the Jewish Encyclopædia is content to rate the possibility of the Sambation legend being current amongst the Samaritans as a conclusion of Grünbaum's. It was evidently overlooked by M. Gaster, when he made his fresh translation. At the passage we are considering he reads as text:

Y'on amartem mah tuchlu kuloh taasu tusigu lonu baavur h'shabos hoemes eschem v'ulom luhem taavoh v'teilchu boh.

and translates: "If you ask what good you can do for us, you may inform us as to the way of keeping it." Realizing evidently the improbability of such an assertion and admission on the part of the Samaritans at Nablus, he adds as footnote: "This passage is somewhat corrupt in the text, and the rendering here is tentative." But unfortunately in this case it is Dr. Gaster himself who has unwittingly corrupted the text. I have had an opportunity of examining the original through a photographic reproduction and have verified the text as that given by Heidenheim. Dr. Gaster has been led into error by the practice of the Samaritans in writing words, which spilled over the end of a line, upwards in the margin so that they crossed at right angles the ends of several lines. In this case the words J'cholu taasu are so written and Dr. Gaster has attached them to the end of the wrong line. It is a mistake naturally and easily made more particularly where one is, like Dr. Gaster, casting about to supply meaning to an obscure passage.

The translation, giving the general sense of the passage, should be "And if you say you cannot reach us because of the [River] Sabbath, you speak truly. But why not make an ark and make the voyage [over the River] in it?"

That Grünbaum was right in his conjecture that the Sabbatic River and not the Sabbath day is referred to in Meshalmah's letter is borne out by an addition in Arabic to a Samaritan Co-

From "John Ryland's Library Journal"

dex in the Rylands Library. It occupies one of the surplus pages of Codex XXII. Unfortunately the text has suffered slightly through damage to a part of the margin, and possibly also by the trimming of the folios at the hands of the European binder. It tells of the visit to Nablus of an Indian, his assurance in reply to interrogation that there was a community in India, known as the People of Moses who dwelt on and beyond the "sea of the Sabbath," and gives details of the route to be followed in order to reach them.

AMERICAN JEWS IN PALESTINE

IT has probably come as a surprise even to Americans themselves to realize that one-tenth of Jewish property in this country is owned by Americans. In view of the fact that almost the whole of this considerable investment has been made in post-War years, it is a tribute to the interest which the comparatively few active Zionists in the United States have shown in the development of Palestine. This investment is exclusive of donations to the various public funds working here. The practical interest thus demonstrated is in rather striking contrast with the number of American Jews actually resident in Palestine, and in even greater contrast with the number who occupy positions in which they can exercise their influence on the direction of Palestine's development. Possibly an inadequate knowledge of Hebrew, a different temperament from that of the dominant group of local Jewry, may partly explain this paradox.

—From the *Palestine Review*

LETTER TO THE EDITOR

Dear Sir:

Permit me to express my appreciation for your magazine, "The Brooklyn Jewish Center Review," and especially for an article, which was very illuminating to me, on ORT in the December issue. It gave me a new understanding of the problem which the Jewish people face and the background of their present economic alignment. I constantly get new insights from your very interesting magazine.

ALAN M. FAIRBANK, *Minister*
St. Paul's Parsonage

BROOKLYN JEWISH CENTER ACTIVITIES

DAVID PINSKI, CELEBRATED JEWISH PLAYWRIGHT TO OPEN YIDDISH BOOK EXHIBIT

On Sunday evening, April 18th, at 8:30 o'clock the Center will open its Yiddish Book Exhibit, which will last for a period of one week. Preceding the formal opening of the exhibit, a meeting will be held in the dining room of the Center. The main speaker of the evening will be Mr. David Pinski, famous playwright and novelist. In addition to Mr. Pinski brief addresses will be delivered by Rabbi Louis Hammer and Mr. Z. Melamed, Polish publisher who is now in this country.

The exhibit, which is arranged jointly by the Library Committee of the Center and the Yiddish Buch Gesellschaft, of which Mr. Pinski is chairman, will contain about one thousand volumes of originals and translations of the world's best known Yiddish writers. The exhibit will be open to the public in the library on the third floor of our building on Monday, Tuesday, Wednesday and Thursday evenings from 3:30 P. M. to 10 P. M., Saturday from 8 to 10 P. M. and Sunday from 11 A. M. to 3 P. M.

JEWISH BOOK WEEK TO BEGIN SUNDAY, APRIL 25th

At the conclusion of the Jewish Book Exhibit, our Center will observe Jewish Book Week, together with other Centers throughout the country. The Jewish Book Week will begin on Sunday evening, April 25th, and will close on Sunday, May 2. This period has been set aside as an annual Jewish Book Week in connection with Lag B'Omer, which is known as the "Scholars' Festival." Our library on the third floor will have on display books of Jewish and general interest in Hebrew, Yiddish and English.

Members of the Center and their friends are cordially invited to visit the library and acquaint themselves with the cultural treasures of our people.

MEETING OF THE BOARD OF TRUSTEES APRIL 22nd

The members of the Board of Trustees of the Center are requested to attend an important meeting to be held on Thursday evening, April 22nd promptly at 8:30 o'clock.

HEBREW AND SUNDAY SCHOOL PARENT TEACHER ASSN. MEETING APRIL 21st

Wednesday evening, April 21st, has been set aside for the next meeting of the Parent Teachers Association of the Hebrew and Sunday Schools. An interesting program is being arranged.

YOUNG FOLKS LEAGUE TO ELECT NEW OFFICERS APRIL 22nd

The Young Folks League of the Center will meet on Thursday evening, April 22nd at 8:30 o'clock. Election of officers of the League will take place on that evening.

A cordial invitation is hereby extended to all the young folks of the Center to attend this meeting.

CORRECTION

We regret exceedingly that the following Bar Mitzvahs which were celebrated during 1936 were omitted from the Annual Report issue of the Review published last month.

Mortimer Goldsmith, son of Mr. & Mrs. Abraham Goldsmith, Feb. 29.

Paul Richard Rosenbluth, son of Mr. and Mrs. I. Rosenbluth, March 14.

Herbert Lieberman, son of Mr. and Mrs. A. Lieberman, March 21.

Stanley Solomon Schneider, son of Mr. and Mrs. Samuel A. Schneider, April 18.

Henry Levkoff, son of Mr. and Mrs. David Levkoff, May 2.

Joseph Berkowitz, son of Mr. and Mrs. B. Berkowitz, May 9.

Leroy Lowenfeld, son of Mr. and Mrs. I. Lowenfeld, June 13.

Robert Stark, son of Mr. and Mrs. Joseph Stark, June 20.

Arthur Feinberg, son of Mr. and Mrs. David Feinberg, June 27.

Melvin M. Forman, son of Mr. and Mrs. B. Forman, August 12.

J. David Liebler, son of Mr. and Mrs. Roy M. Liebler, December 26.

BAR MITZVAH

We extend our hearty congratulations to Mr. and Mrs. Jacob Harnatz of 251 Montgomery Street, upon the Bar Mitzvah of their son, Theodore, which will be celebrated at the Center on Saturday evening, April 17th.

PERSONALS

Rabbi and Mrs. Levinthal visited Baltimore, Washington and Norfolk, Va., last week, where Rabbi Levinthal addressed mass meetings, in behalf of the United Synagogue of America, at Baltimore on April 4th, at Washington, on April 5th, and at Norfolk, Va., on April 7.

A recent exhibit of the Paris and New York schools of Fine and Applied Arts held at the Wildenstein Galleries in New York City included a presentation of a Bibliotheque-Louis XV, done by Miss Bunny Greenblatt, daughter of Mr. and Mrs. Samuel Greenblatt, who is now studying art in Paris.

Mr. Harry Marcus was elected chairman of the Brooklyn Division of the committee which will present Mayor La Guardia with the 1936 American Hebrew Medal for the promotion of Better Understanding between Christian and Jew in America.

CONGRATULATIONS

We extend our congratulations to Mr. and Mrs. Max Jacobs upon the marriage of their son, Harold, to Miss Pearl Schraub, on Sunday, April 11.

We hereby extend our hearty congratulations to Mr. and Mrs. Joseph Jacobs of 175 New York Avenue, upon the birth of a son to their children, Mr. and Mrs. Max Sale (nee Pearl Jacobs) on April 7th.

Hearty congratulations are extended to Mr. Jonas Sirotowitz of 4728 Avenue I, on the occasion of his marriage to Miss Lillian Shulman, which was celebrated at the Center on Saturday evening, April 10th.

Miss Barbara M. Elwood, niece of Mr. and Mrs. I. Wiener of 68 Sterling Street was married to Mr. Ira J. Lipshutz, son of Mr. and Mrs. Philip L. Lipshutz of 1387 Carroll Street on Sunday, April 11th. Hearty congratulations.

Mr. Arthur Jablow, son of Mr. George Jablow of 1340 President St., was married to Miss Bernice Rentner on Monday, April 12th. Hearty congratulations and best wishes.

CLUB NEWS

The Vivalets, under the leadership of Mrs. Henrietta Shapiro, made a number of contributions to the funds of several charitable institutions, as well as to the Jewish National Fund and the Schol Luncheons of the Hadassah. The group is now planning a Mother and Daughter Tea which will take place on Mothers' Day, and at which the mothers will be the guests. The admission will be a tree in Palestine.

* * *

Under the leadership of Gershon Chertoff the Maccabees are now rehearsing "Gods of the Mountain" by Lord Dunsany. The club had a very successful basketball season, winning five games out of seven. Members also sold stamps for the building of a new school in Tel Aviv.

Since the last issue of the *Review*, the Center Club, under the leadership of Mr. Jackson Goldman, has put out the second issue of the Center Chronicle, and work has already begun on the next issue. This is expected to be one of gala proportions. The cultural program of the Center Club for the last month consisted of talks given by guests of the club followed by a discussion by the members. We have already had talks on "Selecting a College and a Profession," and a "Trip to Palestine." It is intended that the program will continue along these lines for the balance of the season. On this occasion the Center Club will conduct its annual Maccabiad. The baseball team is showing progress.

RESTAURANT

The Center restaurant will be open every Sunday afternoon beginning with April 18th. The department will be open for regular meals, as well as a la carte, from 12 noon to 5 P. M.

SABBATH SERVICES

Kindling of Candles at 6:21 P. M.
Friday Evening Services at 6:15 P. M.

Sabbath Morning Services, Sedrah Tazriah-Metzureh will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 6:15.

Class in Ein Yaakob, under the leadership of Mr. Benj. Hirsh at 5 o'clock.

DAILY SERVICES

Morning Services at 7 and 7:30 o'clock.

Mincha Services at 6:15 P. M.

APPLICATIONS FOR MEMBERSHIP AND REINSTATEMENT

The following have applied for membership in the Brooklyn Jewish Center:

Blank, Harold
Unmarried Chemicals.
Res. 1476 St. Marks Ave.
Bus. 172 N. 10th St.
Proposed by Milton M. Blank

Blank, Milton M.
Unmarried Mdse. Sales Service.
Res. 1476 St. Marks Ave.
Bus. 151 Fifth Avenue.
Proposed by M. Weinberg.

Fox, Arthur A.
Unmarried Attorney
Res. 1095 Prospect Place.
Bus. 143 West 20th Street.
Proposed by S. Stephen Saltz

Friedman, William
Unmarried Teacher
Res. 1475 President St.
Bus. Thomas Jefferson High School
Proposed by Samuel Schoenfeld

Goldsamt, Alan
Unmarried Mfg. Upholstered Furniture.
Res. 763 Eastern Parkway.
Bus. 126 West 22nd St.
Proposed by Jacob S. Doner

Klugerman, Evelyne
Unmarried Typist.
Res. 1310 Nostrand Avenue
Bus. 16 Court Street.

Levy, Harold, M.D.
Unmarried Physician
Res. 750 St. Marks Ave.
Proposed by Dr. H. Katz and Tom Dobbins.

Maze, E.
Unmarried Accounting
Res. 2101 Westbury Court
Bus. 11 West 42nd St.
Proposed by J. Glick and I. Kofsky

Mirman, Irving
Married Employment Agency
Res. 1770 Union St.
Bus. 11 West 42nd St.

Novok, Daniel A.
Married Lawyer
Res. 1605 President St.
Bus. 164 Montague St.
Proposed by Isaac Siegmeister and Jos. M. Schwartz

Weinberg, Max
Unmarried Teacher
Res. 260 Buffalo Ave.
Bus. 856 Quincy St.

Welish, Aaron
Unmarried Lumber
Res. 761 Miller Ave.
Bus. 785 Rockaway Ave.
Proposed by Mr. Bernard L. Kaplitt

Zankel, Harold L.
Unmarried
Res. 1758 Union St.
Proposed by Messrs L. & M. Zankel

* * *

The following have applied for reinstatement in the Brooklyn Jewish Center:

Rosenstrauch, Morris
Married Accountant
Res. 692 Crown St.
Bus. 570 Seventh Ave.
Proposed by Harry Liberman

A MEMBERSHIP COMMITTEE MEETING MONDAY, APRIL 19th

Members of the Membership Committee of the Center are requested to attend a meeting to be held next Monday evening, April 19th at 8:30 o'clock. Plans for the future work of the committee will be discussed.

IN MEMORIAM

The Brooklyn Jewish Center mourns the passing of its member

Mrs. Sol. M. Kurshan
of 959 Park Place

who passed away on Wednesday April 13th.

To the family of the deceased and to her relatives and friends the Brooklyn Jewish Center extends its sincere expression of condolence.

SISTERHOOD
Dutch Supper & Bridge

◆
Saturday Evening,
APRIL 24th, 1937
◆

Other games of interest will be arranged

The proceeds of this event will be donated to the United Palestine Appeal and the Joint Distribution Committee.

Admission \$1.00 per person

Mrs. Wm. I. Siegel, Chairman
Mrs. Maurice Bernhardt,
Co-Chairman

YOU'LL GET MORE OUT OF LIFE

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 BATH . . . 60 MINUTES FROM NEW
 YORK, FARE 65c. . . HIGH AND DRY
 IN THE WATHONG MOUNTAINS . . .
 ALTITUDE 1200 FEET.

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P. O. BOX 511, MORRISTOWN, N. J. Phone: Mt. Freedom 48

CONGRATULATIONS

Hearty congratulations are extended to Mr. and Mrs. Samuel Bernstein of 430 Crown Street, upon the birth of a daughter to their children, Mr. and Mrs. Harold Rinzler on April 12.

PERSONAL

Rabbi Levinthal was the principal speaker at the celebration in honor of the Semi-Centennial of the Jewish Theological Seminary, held under the auspices of all the congregations on Long Island, on Tuesday evening, April 12th, at the Seminary building.

THE RACING SEASON

Arrives at the Jewish Center

April 22nd, 1937

— Place Your Bets! —

Horse Racing!

General Elections Too!

— GET THERE EARLY —

Young Folks League

Bring Membership Card

PERSONAL

Best wishes for a speedy recovery are extended to Mrs. David Rosenberg of 1532 President Street and Mrs. Joseph Stark of 789 St. Marks Avenue.

THOMAS MANN'S LETTER TO HITLER

(Continued from Page 5)

who believe in a better order of human society, who truly wish well the German people, that the "J'Accuse" of Thomas Mann will prove the same dynamic spiritual balm and the redemption of the honor of a nation as the "J'Accuse" of Emile Zola.

— FOR RENT —

6 ROOMS WITH 3 BATHS }
 7 ROOMS WITH 3 BATHS }

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 corner Brooklyn Avenue

REASONABLE RENTAL — FINE LOCATION

Hyman Aaron

—:—

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"HAVING A WONDERFUL TIME"

(Continued from Page 10)

know. So of the four hours, he spends two solid hours with you. Now two hours times two nights a week, that's four solid hours you're in each other's company. Follow me?"

"Proceed," said Teddy firmly.

"Let's multiply four hours a week by four weeks a month and we have sixteen hours a month he sees you. Suppose, merely for the sake of argument, it's a close relationship. Say six months. Sixteen times six months—" he calculated—"ninety-six hours you've known each other to warrant a steady relationship."

"So what's the point?"

"Simply this. Up, and including today, I've been seeing you for breakfast, lunch and supper. I've been with you till two-three o'clock in the morning. Correct?"

"Granted."

"That's fifteen hours a day that we have been seeing each other. Really solid. Multiply that by six days and that's—ninety hours!"

"Proving?"

"Proving a very significant fact. Namely, that we've known each other the approximate equivalent of six months in the city. Six months! Think of it, Teddy!"

"You've missed your vocation. You should have been an accountant, not a lawyer."

"Look how close we've been. I've seen you practically the first thing in the morning and the last thing at night. I've seen you with your makeup on and with it off. I've seen you dressed up in just a bathing suit. My God, Teddy, I know you thoroughly!"

"Yes? And what conclusions have you formed?"

"Tons of conclusions, believe me. Tons of 'em!"

Chick proceeded to enumerate them, and Teddy thrilled to hear herself called different and brainy and sweet and—

"Once in a blue moon," Chick said, "I meet a girl who hits me so hard she—she leaves me winded. I start doing some serious thinking about how I'd like to settle down. But how can I—without a job and with no prospects? And look at you."

"What about me?"

"You've got a job, and how you despise it! You can't quit and settle

down till somebody comes along who's ready to make things comfortable for you."

There was a moment of thoughtful silence, then Chick said "Come here, funny face," and drew her into a close embrace. They kissed.

Teddy studied his face.

"I like you, Mr. Kessler," she said softly.

"Mr. Kessler is my father. Just call me Chick."

"Yeah?"

"Yeah."

"Why?"

"Y," replied Teddy, "is a crooked letter."

"Go on, tell me why you like me."

"Oh, 'cause you're such a clean-cut boy, I guess," she said flippantly, "with a very cute face, and you're so—well, you're a clean-cut college man."

"That's not the reason."

Then she said seriously: "I'll tell you, Chick. All my life I've been wanting to meet someone with nice, refined instincts, someone whose mind I could respect—a person aware of other things in life besides business and the radio. That's all Sam Rappaport could ever talk about." She stared at Chick intently and shook her head. "The difference between you two fellas!"

Chick looked at her intently in turn.

"Teddy—" he said, and paused. "Teddy—" "We're both in a spot. It's not my fault that I can't get a job. And it's not your fault that you can't have your own home. . . . While we're both marking time these next few years maybe we can help each other."

"How?" Teddy asked eagerly.

"By admitting that we're two normal human beings and grabbing some fun out of life. Then we can say to the world, 'We fooled you! We're not licked! Look—We're laughing!'"

She placed her hand on his cheek and said, "I know, Chick."

"Well, since we can't get married, why don't we—"

Teddy stared at him, shocked, as she grasped the import of his words.

Chick went on: "Why should we let life deny us everything? It isn't right! We're entitled to some happiness!"

Teddy could only stare at him and cry: "Don't, Chick! Don't spoil everything!"

And when Chick demanded what was

(Continued on Page 22)

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LABOR EDUCATION IN ERETZ ISRAEL

(Continued from Page 8)

agricultural settlements. The duration is usually a month and the course is preeminently of a cultural nature.

5. Specific continuation schools where trades (Pine School in Tel Aviv) or agriculture (Mishkei Hapoa-loth) are taught together with a limited curriculum of a cultural and social nature.

6. The lecture bureau of the Histadruth carries out a program of great educational significance by means of itinerant lecturers.

Labor education, as a separate factor in Jewish life in Eretz Israel, did not shoot forth into existence as a "Deus e Machina," by the magic wand of the Histadruth leaders. It was not the result of premeditated thinking and planning along *a priori* set lines, although the latter came in gradually in the course of its development. As previously pointed out, the nature of labor settlements, such as Kvutzoth and Moshavim, and the living conditions of the worker in the city and village alike, made the growth of specific educational institutions not only desirable but imperative.

This separateness of labor education in Eretz Israel was not accepted un-animously by the whole Yishuv; it was especially annoying to the rightist elements in Tel Aviv and the larger colonies. While unable to suppress it by word of mouth, they continuously withheld from it all financial support and assaulted it as the source of national disruption. The fact that the Zionist Congress had repeatedly recognized the right of labor to a separate school system was of no avail, neither was heed given to the argument that the acknowledged existence of the Mizrachi system was to point toward a favorable evaluation of the uniqueness of the position of labor and its needs. The result was continuous antagonism and endless friction. The reason for this deplorable state is threefold:

1. The majority of the Yishuv consists of people living under a system of education which is highly centralized. The very possibility of a situation like the one in America, for instance, where each state controls, directs and even differentiates its educational goals and institutions, would seem foreign to them. Moreover, with the hidden hope of building a commonwealth in the likeness of other na-

tions, there seems to be only one course feasible, that of complete oneness, in disregard of any differences, however distinct and meaningful.

2. The recent past of the educational situation in Eretz Israel was marked by a division of school systems, each bearing the stamp of the influence of the countries from which the financial support came, such as the French Alliance, the German Hilfs-Verein, and others. This differentiation, caused obviously by extraneous forces, with no basis in indigenous conditions of the Yishuv, resulted in continuous strife and bitter feelings. Naturally enough, the mere memory of it would tend to stiffen resistance to any attempt at further differentiation, regardless of its origins and nature.

3. This reason, not less deeply ingrained, though not often voiced, and artfully masqued, is the fear of labor's hegemony in all spheres of the national life in Eretz Israel. The scope of the rehabilitation work carried on by the Histadruth is enormous; its influence on the activities of the Jewish Agency is great indeed; its own departmentalized spheres of action, such as immigration, colonization, health, etc. give the idea of a government within a government. All this powerful assertion of the Histadruth is like a "thorn in the sides" of the local bourgeoisie elements, and a veritable bone of contention. How could the latter conscientiously agree to the plan of a separate educational endeavor on the part of the "enemy", who would thus perpetuate its achievements and strength?

* * *

In order to appreciate the educational situation which labor had to face before it started on its own road, a glimpse into the recent history of, let us say, the first two decades of our century, will be very helpful. Hebrew education at that time was trying to solve two distinct, yet not antagonistic and rather parallel problems, placed upon it not so much by the local needs as by the current national ideology of the East European Jewries. They were: 1. The laying of the foundation of the spiritual center in Eretz Israel. 2. The creation of the integrated Jewish personality.

The spiritual center is the ideal

(Continued on Next Page)

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known by the term of Achad-Haamism. Achad Haam believed that before Zionism as a mass movement could be realized it was necessary to develop in Eretz Israel a cultural center, powerful enough to influence the Jewish Diaspora. This was to be achieved through an all-round Jewish education based upon Hebrew as a living medium of instruction and through the development of all the various phases of Hebrew culture in a modern sense. That this task was not an easy one is self evident. There was as yet no strictly Jewish *milieu* worthy of the name. Spoken Hebrew was passing through its rudimentary stage; textbooks, as well as the scientific terminology pertinent to the instruction of subject matter, was lacking, and what is more, the very idea of combining Jewish and general learning into a unity was entirely novel, devoid of any previous experience. This difficult situation had two corollaries, one positive, the other negative. It challenged the creativeness of the teaching profession and permeated it with a spirit of true chalutzim.

There is no doubt that the Hebrew physiognomy of modern Eretz Israel is due preeminently to educational endeavor. Furthermore, its influence reached far and wide into our dispersion, enriching the Zionist movement. It was especially manifest in the establishment of the "cheder methukan," and later in the "Tarbut" school system in the whole of Eastern Europe. So much for the positive side. On the other hand, the negative side expressed itself in the detachment of the school from its soil and its needs. It was a superficial, a sort of translated school, rather artificially copied from the familiar European standard. This will become clearer through the discussion of the second problem.

There was another motive in vogue, somewhat subtler and less widespread, yet very potent and stimulating, in the limited circle of the ultra-sensitive part of Jewry. This was the individualistic urge for self realization. Education in the Galuth, at its best, resulted in the creation of a dual personality torn between the Scilla of the Hebrew learning and the Charibdes of European culture. The former was the fountain of the original Torah, handed down through the Cheder and Yeshivah. It was rich in content of national import, yet antiquated and unsuitable to the modern world one had to live in. The latter was the new culture, the literature and science of Western Europe, to

be found in abundance in the local "Gimnasien" and Universities. Yet, it bore within it the seeds of assimilation and was pregnant with the danger of national disintegration. Was there no synthesis possible? Was there no way to bridge the gap between the old and the new in terms of peace and wholeness?

To this question too, the answer was the modern education in Eretz Israel. There, in an environment wholly Jewish, by a curriculum responding to the Hebrew and any general requirements alike, the new harmonized personality would have a chance to evolve. There the integrated Jew was to be born. This belief sent many a young boy to distant Eretz Israel to find his education. Very few, however, gained the coveted self-realization. The school of that time had little to offer to its students along the line of closer ties with the new home. On the contrary judging by its whole make up, it seemed to show him the way to the university and the professions. Eretz Israel was then outside of the map as far as immigration was concerned. The student too, was but a temporary dweller, a transient, with his eyes bent upon the return home, the world of greater opportunities. A small group there was, the idealists of the Second Aliyah, who clung tenaciously to the ideal of resettlement in Eretz Israel, looking upon themselves as the vanguard of the masses which were bound to come. They wrote on their banner the call for a revolutionizing of Jewish life, not only by a return to the old-new home, but by a return to productive work, particularly work connected with the soil of Eretz Israel. Theirs was the doctrine of labor, the cult or even religion, of labor. To their call and to this ideal the official school remained indifferent. There was nothing in the curriculum, nor in the extra-curricular activities—with the exception of the customary yearly tours through the historically rich and interesting country—which would explicitly and in an unmistakable manner point the way home. Some students would occasionally join the ranks of the laborers after or even before graduation. But that was done not because of the school spirit. Rather was it done in a spirit of revolt. This was not the school to serve labor and its ideals. However, the Balfour Declaration and the ensuing years of mass immigration were soon to come. Greater perspectives revealed themselves, newer needs arose, and also newer possibilities. What was a secret wish

before became a reality now. The dream of a labor education suitable to its demands, expressive of its ideology, is a fact in modern Eretz Israel.

* * *

With our eyes set upon the elementary school par excellence, we wonder at the hidden springs which made it possible for labor in Eretz Israel not so much to execute this marvelous educational structure, but rather to turn from the trodden path of formal instruction and seek the novel trails of modern educational thinking. One reason for it was seen to be inherent in the necessities of actual life conditions, demanding change and a new adaptation. There is however, at least one other factor involved, and of a far greater moment. I have in mind the revolutionizing nature of the ideal of labor which accompanied chalutzism from the start and continues to be its most significant single trait. To have exchanged the Galuth abode for that of Eretz Israel is indeed symptomatic of change, yet not powerful enough to generate psychological rebirth of personality. The Polish Jew goes on with his habitual dealings in the streets of Tel Aviv as well as in those of Warsaw. The German, similarly, conducts his business, whether hotel or factory, in Eretz Israel within the framework of the capital-labor relationships he acquired in his old home. How much different is the case, however, with one who connected himself with the soil of Eretz Israel. The professional who has exchanged his law office or bank for the spade or tractor is therewith undergoing a complete mental metamorphosis. If this is true even of the small property-owner, how much more of the plain laborer!

Conservatism as a mode of thinking and acting pervades all walks and phases of life, such as business, culture, religion and above all education. Radicalism in its turn, (not the superficial and showy kind) tends to break all barriers in its search of the newer and truer essence. It is this revolutionizing nature of the Eretz Israel chalutzim movement which accounts for the psychological basis of the modern school. While in other countries, specifically in America, the better schools serve mainly the upper classes, it has been the good fortune of labor in Eretz Israel to offer the benefits of progressive education to its own. There is nothing, however, to stop the other schools from emulating this example, as some of them in truth do, and even to improve upon them.

NEW GERMAN GHETTO LITERATURE

(Continued from Page 6)

At last all his kin had died. Nobody now knew what to do with him. Of course, nobody could say anything against him; he had never done anything wrong. And so the community looked after him, and not even unwillingly, mind you. It was good for all if the *kehilla* did such a *mizvah*. And besides, he could still be useful at odds and ends.

Menkele himself was never worried.

His mind and memory though had become a little shaky, and it seemed somewhat queer when he smiled or muttered to himself.

But anyway, he felt he was a worthy member of the community. Wasn't he a *minyau*-man, wasn't he before God and in Schul just as much as anyone? And didn't they think him fit to do some little jobs for this and for that person, and especially for the *kehilla*?

But you felt sorry for the little man when you so saw him coming, with his thin yellowish-white beard, his

wrinkly face, his head a little bent, and with his feet shuffling. Sometimes the boys made a fool of him. He thought that quite natural.

One day, just as though to make up for all that, and to show that he existed for him too, God made something happen that lifted Menkele above all. Yes, made him think that all he had borne of heavy grief and sorrow was to prepare him for the final peace, and for the blessing of God.

On a gray winter's day, without the soft brightness of snow, when the soil was hard and frozen, Menkele was to carry a pile of wood from Schul's yard into the store-room of the synagogue. The old man was very much in earnest about his task. Busily he went to and fro, carrying on his arms, close to his breast, some (but not too many) of these logs.

He had done this for some hours, when down the street that runs up the hill out of the little town, between the old gabled houses, two boys were strolling. They were Jewish boys. They saw the little man and Menkele thought he heard them call his name: "Menkele."

Menkele hardly listened. He hardly raised his head. He knew that he mustn't stop toiling or he would freeze in his thin, shabby clothes.

But after a while, from farther away, and when he couldn't see the boys, a voice called again: "Menkele, Menkele!"

Now Menkele stopped, half-erect, because he had a bundle of the logs in his arms. Stopped rather long, and stared, and listened. For a while nothing more was to be heard. So he again put down his burden in the store-room, and went back to the pile in the yard. And now, as he stood there for some time, musing, the voice sounded again. It came from far away now, bright and high, piercing him like a light: "Menkele, Menkele, where art thou?"

Suddenly he understood. He turned upon his heels, and with his old legs ran into the house of God, up to the *almemor*, and stood there before the ark, in ecstasy. And with a loud and yet trembling voice he cried: "*Hincini!* I am here, my Lord, I am here!"

And he threw himself down in holy

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prayer. And lay there, a long time, his brow bowed in the dust of the floor. And knew that HE was speaking to him, as to a chosen one . . .

And when the little man came out again, under the wintry skies, huddled in his baggy coat that had been given him through charity, he was changed.

He felt as he had never before felt in his life.

And so God had made the old, bent Menkele Weil, seemingly the most miserable being in the community, its happiest man. He could now walk proudly among his fellows. For the rest of his days he had a great, a warming secret. For he had been chosen from all the others by Him; chosen for all time, for eternity.

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JEWISH THEOLOGICAL SEMINARY 50 YEARS OLD

(Continued from Page 9)

Of the 300 men whom the Seminary has trained for the rabbinate, 291 now occupy pulpits in Synagogues in 32 States of this country and in four other lands. An alumnus of the Seminary is Chief Rabbi of the British Empire and others hold highly important posts. Many of the younger graduates go to small cities where communities of Jewish people would otherwise be without rabbis, who combine both the Jewish and the American tradition.

The educational activity of the Seminary is not confined to the training of rabbis alone. In its Teachers Institute, in co-operation with Teachers' College of Columbia University, where part of the course of instruction is taken, it trains lay teachers who wish to prepare themselves for the profession of teaching in Jewish schools. Since its foundation it has trained 393 such teachers. Its College of Jewish Studies also provides graduates of Jewish secondary schools an opportunity to continue their studies to the Bachelor's degree, 120 of which have been granted.

Through the Israel Friedlander Classes, the College provides hundreds of Jewish youth and adults with special educational opportunities and offers training to those who wish to prepare themselves to conduct Jewish

clubs or other communal activities or to teach in Jewish Sunday schools. The primary purpose of these classes, however, is to give both youth and adults a generous conception of their spiritual heritage. Through its Institute of Jewish Affairs the Seminary also arranges extension lectures for the public both in New York and other cities.

During the present year the Semi-Centennial Celebration of the Seminary is in itself demonstrating how great is the opportunity for promoting better understanding of Judaism. By the time it is complete not only those who attend its meeting, but also the far greater audiences of the press and the radio, will have heard such educational leaders as President Nicholas Murray Butler of Columbia, President James Bryant Conant of Harvard, and President Henry Sloane Coffin of Union Theological Seminary tell of the importance of maintaining religious freedom in this country and of the contributions of Jewish mind and spirit to the common heritage of mankind. They will have heard not only Jewish leaders meeting to discuss the common problems of their people, but also a great gathering of Christian and Jewish scholars in conference on the common problems of both faiths in the light of their common field of Bible study.

"HAVING A WONDERFUL TIME"

(Continued from Page 18)

wrong with his reasoning she said tearfully: "Honestly, Chick, I can't understand, a sweet, clean-cut boy like you asking me to behave like some cheap, ordinary thing—"

"Cheap, ordinary thing! You call —" Chick eyed her coldly and rose. His own sight was blurred. "Come on, let's get out of here."

"Look, Chick—" Teddy choked back her sobs. "A girl isn't like a fella. She's got her family to think of and there are things that she just can't do even if she—"

"Shut up!" Chick flung back at her vehemently. "Shut up, you damn fool!" And he rushed off.

Stunned, Teddy followed him.

* * *

That was why there was a scandal at Camp Karefree the next morning. The night following that interview with Chick, Teddy, miserable and desperate, had lent herself to Fay's scheme to make Chick jealous and went walking

with Pinkie. Drinks in Pinkie's bungalow followed, drinks which were too much for Teddy and she collapsed. Pinkie, very much disgusted, was forced to keep her there overnight. No one would have known of the incident but a nose-guest saw her and broadcast it.

Chick had also been miserable and desperate, and he now received a blow from which he felt there was no recovery. Wildly angry, he was about to pack up and leave when Teddy grimly stood in his way and forced him to hear her out. There had been nothing between Pinkie and herself, she said. What had really happened was that she was sorry she had behaved so foolishly on Eagle Rock, and was going to ask him to marry her. Yes, ask Chick to marry her.

"I was going to ask you to marry me—money or no money—'cause I had a job and I'd be willing to go on working just to support you, but I wasn't

willing to wait a whole year for Sam Rappaport, and he earns a very nice living. And the reason I wouldn't wait, in spite of my mother's begging me and begging me, was that way deep down in my heart I didn't love Sam. But for you I'd work my fingers to the bone. . . ." She burst out crying. "And now, Chick Kessler, please do me a favor, and go to hell!"

Chick was almost in tears himself. "Aw, Teddy—Teddy, baby," he pleaded. "I can't stand it when you cry. I didn't mean it, darling. I swear I didn't mean it. . . !"

So Chick and Teddy were reconciled. But Chick couldn't agree to Teddy's proposal until she said to him:

"I know you'll say it's awfully dopey, but I figger this way. If there was a war the men would go to the front, and the women would stay behind and take care of their homes and their children while their husbands were out there fighting. . . Well, it's almost like a war now, isn't it, with so many people fighting for jobs?"

"Oh, you darling," Chick placed his arms on her shoulders and stared at her. "You'd hang onto a job you hate for who knows how long just to marry me. You'd really do it, wouldn't you?"

Teddy nodded happily.

"I'll tell you what," said Chick brusquely. "As soon as I clean up here we'll go to Eagle Rock and talk it over."

"All right," Teddy said with mounting joy, and Chick rushed to clear away the breakfast dishes.

"THE GOLEM"

FOR the past few weeks the 55th St. Playhouse has been showing a new version of "The Golem", based on the historic legend which dates back to the seventeenth century. According to this legend Rabbi Loew of Prague created a figure in human form known as "The Golem" to serve as a protector of the Jews against the cruelties of the Emperor Rudolph II.

This intriguing theme was used as the subject of plays and silent pictures, but never as effectively as in the new European motion picture. The dialogue is in French, with English titles. The film was produced in Prague, and stars the famous French Jewish character actor, Harry Baur, in the role of Emperor Rudolph II. It is one of the best films now being shown in New York and points the way to other films of historic Jewish interest.

—J. G.

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CHILD MARRIAGES AMONG THE JEWS

(Continued from Page 13)

conditions, which help in the earlier development of the boy or girl, as well as moral considerations are the reasons for this. While the Rabbis of the Talmud prohibited the father from marrying off his minor daughter, the later Rabbis, living in periods of persecution and uncertainty permitted it, since the father who had a dowry ready for his young daughter may be deprived of it at any time and thus lose the opportunity of landing a husband for her later on. It was not unusual for parents to contract marriages between their children when still in infancy, although the marriage itself was not consummated until they grew up. In the early part of the last century, when the law of conscription for the army was applied also to Jews in Russia, the marriage of young children became prevalent there, since those who were married were excused from serving in the army. These conditions afforded many a theme for novelists and dramatists of a more modern period around which they con-

structed their plots. Among the Sefarim of Palestine, until recently, child marriages predominated and travelers have told of young girls playing with their "wigs," which they procured for themselves after their hair was shaved off preliminary to their nuptials. Normally, however, the law that the girl should be of an age of discretion, able to designate her choice with intelligence when she is married, prevailed everywhere among Jews. The respect for parents was so deep-seated that children usually agreed to the choice of their parents also in matrimonial affairs even to most recent years.

—*Philadelphia Jewish Exponent*

AN ANSWER TO "THE LITERARY DIGEST"

(Continued from Page 4)

The butcher would honestly testify that these families observe the dietary laws, since for the family table only kosher meat is procured. There are also so many variations in the degrees of observance even within the home. Some would buy kosher meat but would not take the trouble of going through the

process of salting it, others may even do that but are not careful to distinguish between meat and milk pots and pans. Others again may even be scrupulous in that but will not maintain separate plates and table utensils for milk and meat. Then there are Jews who disregard the dietary laws, but abstain from shell fish food and others again will not eat pork, even though they may indulge in any other food. How it is possible to make any accurate survey of observers of Kashruth under these conditions is difficult to see.

Judging from the extent of the kosher meat industry in New York, as was revealed some time ago during the NRA investigations, and from the large volume of kosher products being sold by several large concerns, we are inclined to believe that the *Literary Digest* figures are far below the mark. Perhaps when we succeed in the establishment of a more systematic supervision of Kashruth in our communities, more accurate figures could be produced as to the extent of the observance of the dietary laws among the Jews of this country.

REPORT FOR THE YEAR 1936

March 1, 1937

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CONSERVATIVE JUDAISM

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JEWISH EVENTS REVIEWED

MAY

1937

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BROOKLYN JEWISH CENTER REVIEW

Vol. XVII

MAY, 1937 — SIVAN 5697

No. 35

THE VALUE OF THE CON- SECRATION SERVICE

WE have just concluded the second year in the work of our Consecration Class. It was a new experiment in our Center, and many were fearful of this innovation. Readers of the *Review* will be interested to know the fine effects that we can thus far note as a result of the instruction which these girls have received.

At the close of the season last year the girls, of their own accord, banded themselves together and this year they have met bi-weekly with their Consecration teacher for an intensive study of the Jews in America. It was not only the actual course of study that they pursued, but the fact that the girls continue to maintain their companionship and friendship, and continue to remain under the guidance and inspiration of their teacher for another year that shows at once that the service has had a telling influence.

We are confident that this year's members of the class will continue their studies during the coming season. In this way we are helping to train a generation of young Jewish women who will understand their place in Jewish life and their duty to the Jewish people. Looking at the results objectively, we feel that it can honestly be said that this new venture is one of the most significant to have been adopted by our Center.

SHEVUOTH, THE FESTIVAL OF THE TORAH

THE festival of Shevuoth, which we shall observe on Sunday and Monday of the coming week, is one that held a cherished place in the heart of the Jew. Passover, which was also precious to him, marked the day when he became physically free. But the Jew instinctively felt that physical freedom alone was not enough for

him. Shevuoth marks the day when he became spiritually free. It is the *Zeman Matan Torasenu*, the season that commemorates the giving of the Torah on Mount Sinai, when the Jew found that freedom which was to nurture his heart, his mind and his soul. It was on that historic day in *Sivan* that the Jew dedicated himself to the study and to the living of those ideals, of those lofty principles, which his Torah symbolized.

Here in America, we Jews can indeed celebrate the Festival of Passover in all its significance. For here we have found freedom from all forms of physical bondage. Alas, the Festival of *Shevuoth* has lost much of its meaning and significance for many a Jew in this land. While enjoying physical, political and economic freedom he is nevertheless a slave in spirit, having surrendered much of his own culture, his own literature, his own ideals, his own ways of life.

Let us hope that on this historic festival, we may once again prove true to our own selves. Let us rededicate ourselves to our Torah—our priceless heritage, which still holds forth for us, and for all the world, that message which can bring peace and blessedness to all mankind.

TO REV. ALAN M. FAIRBANK, A GOOD FRIEND AND LOYAL NEIGHBOR

THE members of the Center will be sorry to learn that the Rev. Alan M. Fairbank is leaving the pastorate of the St. Paul Congregational Church on New York Avenue and Sterling Place, to accept a call to become the minister of the Bunker Hill Congregational Church in Waterbury, Connecticut.

The Rev. Fairbank has endeared himself to all the people of this community, regardless of faith or creed. His high idealism, his fine conception and appreciation of American democracy, and his beautiful understanding

of the true and fundamental values of religion have made him an outstanding spiritual leader in our community.

We of the Center have found him above all a good neighbor, sharing many of the dreams for a finer and more spiritualized communal life that animated so many of our group. Serving in the same denomination in which served our lamented friend Dr. S. Parkes Cadman, he has proven himself a true disciple of that great and unforgettable leader.

We regret his going, and want to take this opportunity to extend to him our sincerest good wishes for a very successful ministry in his new sphere of activity. We shall always be glad to hear from him and to feel that in him we have a real friend.

—I. H. L.

RAISING THE STANDARD OF GIVING

Of great significance in the present campaign for funds conducted jointly by the Brooklyn and New York Federations of Jewish Charities is the fact that larger contributions are being announced than heretofore. There is a likelihood that the enthusiasm for the merger of these two organizations prompted many to part with a greater portion of their wealth. Others will ascribe it to a desire on the part of Brooklyn donors to meet the more generous spirit displayed by their co-religionists in Manhattan. Be that as it may, it points to a tendency to raise the standard of giving in Jewish communal life, which should be more than welcome.

Most of us will recall, in the not too far distant past, when men and women would vie with each other in the display of generosity by making substantial donations to various appeals made to them. There was a spirit of competition in doing good which was most encouraging. The community made greater demands on the individual, and many learned to give thousands of dollars where heretofore the giving of hundreds was usual.

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With the coming of the depression the situation took a different trend. It became fashionable to plead poverty and to abstain from contributing to worthwhile causes or movements. We boasted of our financial losses but took every precaution not to state what we still possessed. Instead of responding to appeals we were content to rest on our past donations and that supplied the necessary ease of mind and rest of conscience.

We greet the change in the field of Jewish contribution. It is the healthy sign of a return to normal Jewish life.

—J. G.

THOMAS MANN ON THE JEWS*

ANTI-Semitism is the corollary and catch-word of present-day mass-humanity and mass-mysticism; both obscure characteristics and shot through with much bestiality. It is not a thought, nor a word; it has no human voice, it is mere bawling. And the spiritually-minded man, the man who has himself in hand, does not join in bawling; he waits until it ceases for a moment and in the ensuing silence he speaks his nay.

This nay, which is by no means a yea to all and every type of Jew, is the expression of a natural and a necessary distinction of the spirit which has nothing to do with presumption and which the spiritually-minded does not renounce without dishonor to himself or without thrusting life itself into misfortune. We in Germany have experienced what misery it leads to when its intellectuals, its scientists, its writers and philosophers descend down to the rabble for the sake of an unfor-

(Continued on page 18)

*Text in part of the speech delivered by Herr Mann at the Free Synagogue on April 18.

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ALONG THE BORSCHT CIRCUIT

By WILLIAM H. BIRNIE

(Reprinted from the N. Y. World-Telegram)

EDDIE J. ROSS, 39, who is normally one of the more dynamic inhabitants of Broadway, stared glumly at the photograph of a nude over his desk and declared he didn't think he could stand the pace another moment. Anyhow, he was positive he couldn't get through the next two weeks without a collapse. What was distressing Mr. Ross was the fact that his business was booming.

Along with about a dozen other theatrical agents, most of them clustered around Broadway and 46th Street, he specializes in booking performers for the hundreds of summer camps and hotels in the Catskills, where anyone with \$50 or \$60 can spend a two-week vacation with a floor show, more or less, in the casino every night. *Variety* calls it the "Borscht Circuit," because borscht, which is a thick beet soup popular in Jewish households, is supposed to be a favored dish among the guests.

Mr. Ross verges on collapse every year around the first of May when the resort owners come around to shop for talent. Their appearance is one of the inevitable signs of spring in Manhattan, as reliable as the sprouting of geraniums on window ledges and blissful couples on top of Fifth Avenue buses. But in the eyes of Mr. Ross, a resort owner is an extremely exasperating creature.

"They got crazy ideas," he sighed. "They expect to get Lawrence Tibbett and Gypsy Rose Lee, and they want to pay them with room and board. It is very discouraging."

He was particularly distressed a while ago when an owner offered to pay a social director \$250 for the season. The social director wanted \$300, so Mr. Ross suggested a compromise at \$275. The owner could not see it, and Mr. Ross shouted, in desperation:

"Listen, if you won't tell nobody, I'll throw in Eddie Cantor for five bucks extra."

"Okay," said the owner. "I'll pay the five bucks out of my own pocket."

Another thing which depresses Mr. Ross is the fact that good actors make

bum waiters, and vice versa. He says he could place any number of tenors, if they could only handle salads, and any number of blues singers with a talent for dusting rooms. But art being as aristocratic and stubborn as it is, the best he can do is to place busboys who don't mind taking occasional roles in the theatricals.

"That is putting the cart before the horse," he observed, sadly, "but so what?"

With the demise of vaudeville, the Borscht Circuit is receiving a grudging consideration from Broadway as a training ground for performers. As a matter of fact, there's an imposing array of theatrical topnotchers among its alumni. Moss Hart, for example, who co-authored "You Can't Take It With You" with George S. Kaufman, and Arthur Kober, who recorded his own experiences at a Berkshire camp in "Having Wonderful Time."

Clifford Odets wrote skits and appeared in them at three or four casinos. Gertrude Niesen had a job as a waitress and did some singing on the side—until she got fired because the proprietor thought her voice wasn't going over.

Henry Youngman, a gaunt, drawling fellow who has emerged as a master of ceremonies at several night clubs during the last few months, has been playing borscht for ten years. He started out for room and board alone, and last summer, at White Row Lake, Livingston Manor, he got \$100 a week, plus room and board for his wife and baby. That is just about tops in borscht.

"It's all right for a few years," he said the other day during a rehearsal for a Kate Smith radio program, "but you won't find me back on the circuit while I have enough money to pay my rent somewhere else."

"Most of the camps and hotels, according to Helen Levy, of the Varsity Entertainment Bureau in the Palace Theatre Building, hire an entire staff, which is under the social director, also known as the headman.

There is usually a prima donna, a blues singer, a tenor, a dance team and

(Continued on page 23)

THE COMING ZIONIST CONGRESS MAY BE RESPONSIBLE FOR THE FUTURE OF ZIONISM

By WILLIAM I. SIEGEL

FOUR decades have passed since the first World Zionist Congress at Basle made the momentous declaration which has since been the political policy of world Jewry and has also set the frame of its economic trend. These forty years have been charged with a high enthusiasm among Zionists. The resultant achievements have been notable and portentous. At the same time the years have been complicated by constant disappointment to such an extent that it is at least debatable on which side of the scale the balance falls. And certainly it must be conceded by even the most optimistic Zionist that the close of the period finds Jewry and Zionism in a condition which to a great extent belies the high promise evoked in the middle years by the Balfour Declaration and the Mandate.

The facts of the contemporary scene lay the stage for the forthcoming Twentieth World Zionist Congress. These conditions also give perspective to the problems which the Congress will be called upon to consider. In turn, these conditions therefore inevitably confer an epochal importance on the decisions which the Congress may reach. To no small extent, this Congress will of historic necessity find itself responsible for the entire future of Zionism. It is not an exaggeration to say that history is now offering to Jewry perhaps its last opportunity of working out its destiny along the lines of the Basle program. Wise judgment will facilitate the fruitful acceptance of this opportunity. Inappropriate decisions may hopelessly entangle Zionism amid a welter of internal Jewish dissension and subject it to an impenetrable wall of external opposition.

It therefore becomes highly important to understand the problems which in all probability will form the major part of the Congress agenda. Basically, they are three-fold in nature. Of the most obvious immediate importance is the problem of the British interpretation of the Mandate and of the acts and policies of Great Britain consequent upon such interpretation. As a corollary, there will be a consideration of the Royal Commission Report, soon to be made, with its possible recommendation for cantonization, re-

striction of immigration, etc. Next in degree perhaps at the present moment, but in the long run certain to be of equal and perhaps greater importance, is the problem of the relations, now and in the future, between the Yishub and the Arab population of Palestine. Of the least consequence at first glance, but ultimately of high significance is the problem of the relationship in the Golith and in Eretz Israel among the various groups of Israel itself.

The Congress will find the problem of Great Britain and the Mandate one of extraordinary complexity. There can hardly be a doubt that the League of Nations intended in the fullest degree to create a Jewish National Homeland in Palestine and that it thus expressed itself in the exact terms of the Mandate. If words have an unchangeable integrity, the conclusion follows from the stipulation that "Palestine is to be placed under such political administration and economic conditions as will secure the establishment of the Jewish National Home and the development of self-governing institutions." To argue over the construction or to fritter away the import of such language is to exhibit either a lack of understanding of the purpose of the Mandate, or purposely to ensculate it. That is a position which the Congress both in law and in morals might very well assume, and on the basis of which it might demand of Great Britain a literal compliance with the terms and intent of the Mandate.

But the Congress must be realistic. Events of the immediate past have shown that for all practical purposes the League of Nations is Great Britain; abetted by France in matters of mutual interest, but otherwise helped to domination over the League by a cynical indifference on the part of the other great powers. To follow the analogy of a trust, an appeal to the League of Nations would be as fruitless as an appeal by a beneficiary to a venal court. An appeal from Alexander drunk to Alexander intoxicated could be no more useless. Witness the sad and shameful spectacle of Abyssinia!

One is compelled to conclude that to a very large extent the method of approach with respect to the British administration of the Mandate lies principally if not solely in a judicious process of informing, along all proper channels, British public opinion. (We may well thank the destiny of the Jewish people, whatever it is or whatever it may yet be, for the fact that England is one of the few remaining countries in which public opinion still plays a major part in the formation of governmental policy). And yet, the Congress must at the same time realize that Great Britain has many distracting problems of imperial importance, which to a considerable extent engage the interest even of the man on the street. It is questionable just how much Palestine, and the Jewish rights and interests in Palestine, will appeal to that typical moulder of British governmental policy. The Congress must find an answer to that problem in mass-psychology. The Congress must determine this delicate question: whether to stand upon the strict letter of the Mandate or whether in appearance at least and temporarily to remit part of our insistence upon law and justice in the hope and for the purpose of engaging the sympathy of British public opinion, and thus to compel the formulation of a new imperial policy with respect to Palestine.

It is not meant to suggest by this that the Congress must, or even should, sacrifice to the demands of expediency one tittle or particle of Jewish right as conferred by the Mandate. If that were necessary in order to win a concession as a matter of grace rather than as a matter of right, then probably the Congress would be obliged to stake the entire future of Zionism on a bold if desperate demand for justice. To submit, for instance, to cantonization as a solution would be suicidal to our legitimate hopes. To accept a rigid codification of the present definition of "absorptive capacity" would be almost as bad. To acquiesce in a ban on land purchase would be treasonable. It is only meant to be sug-

gested here that perhaps *festina lente* is for the moment not a counsel of cowardice. At any rate, the problem is certainly there.

As for the Arab question, obviously the Congress must recognize its grave implications for the future as well as its present aspect. Congress must not lose sight of the forest because of the trees. The problem will not be simplified by the fact that the outrages of 1936 are so close in point of time and so vivid in memory. It is difficult to be judicious amid the *zing* of bullets, and when the groans of the wounded and the countenances of the dead are etched in memory's ear and eye. And yet it is clear that no matter what the provocation to resentment may be, the problems of Arabic-Jewish relationships must be met with a statesmanlike view to the future and with as complete a forgetting of the past as is humanly possible. The Yishub will have to live with the Arabs in the future in Eretz Israel and must live with them on the basis of understanding and peace. We cannot contemplate the Yishub permanently behind the walls of a stockade.

It may be suggested that that is solely the problem of the Yishub, since it lives with the problem. That, however, is taking a narrow view of the situation. The present day Yishub is an advance guard of the Jewish National Homeland. It is a noble guard which has won the right to Jewry's complete admiration by its many sacrifices and its great achievements. Nevertheless, it still remains only an earnest of the vaster number of Jews who will eventually form the reborn Jewish National Homeland. Since there will be others to share in the problem of living with the Arab, their representatives in the Congress must give thought in advance to the kind of land in which they will live.

One is moved to the hope that the Congress will consider the question with no feeling of vindictiveness and with genuine vision of statesmanship. The Arab and Jew of today may have drawn between them a chasm of blood; wisdom must bridge that chasm somehow and generate good-will and mutual respect and co-operation. The problem must be viewed *sub-specie aeternitatis*, as one affecting generations as yet unborn. In this sense it is perfectly fair to say that the coming Congress is a trustee for the whole future of practical Zionism.

Perhaps the most complex and delicate of all the problems (because it is the least tangible) with which the Congress must deal is that of the feuds which have arisen among the Jewish people. In two thousand years of oppression we have learned admirably many lessons. We have learned to endure physical persecution and insult, we have formed the habit of suffering. We have managed to grow great in cabined and cribbed spaces. We have in many ways conferred blessings even upon those who have scorned us. Withal, one lesson we have not yet been able to learn: the lesson of unity among ourselves.

It is the everlasting tragedy of Israel that when the call to battle comes, "To your tents, Oh Israel," we disperse all over the field and drive away our strength by internal bickering and fruitless posturing. So it is today. There are 4,000,000 Jews in Poland who are being decimated (and worse) by an economic boycott. There are still 500,000 Jews in Germany who have been reduced to a Helot class. The Jews of the Balkan countries know not what the morrow will bring in terms of vicious anti-Semitism. Even in England and America there are perceptible growths of the danger. In Palestine, the Yishub faces acute dangers which at times appear to render the future problematical. And amidst this panorama of misery and degradation and futility, the Jews of the world in their relationship to Zionism have

coalesced into embattled groups who at least appear to hate each other more than they fear the common oppressor.

One group insists upon the pre-eminence of a religious motive for the re-establishment of the Homeland, and upon the religious mechanism in the process of development. Another body sees in the Jewish National Homeland merely another place for the operation of Marxian Socialism. A third unit verges dangerously upon the fascist ideology. Other groups have their own isms and ologies; and the tragedy is that all of these groups waste in the vilification of the others the energy and gifts of strength and purpose which should be lavished only on the mutual ideal to which they all pledge allegiance. It would be bad if this poison were coursing only through the veins of the body of Israel in the Golith. It is worse that the sores of the strife afflict the Yishub. And it is infinitely worse that future immigration into Palestine will carry this virus in increasing measure into the life of Eretz Israel. It is therefore a matter of the highest moment that the Congress should consider all of the aspects of this internecine strife and take some means to bring peace. Shalom must in Zionist life become more than merely a word of greeting!

It is true that with respect to the last problem, the 19th World Congress attempted a solution in the form of the Territorial Union. The plan
(Continued on page 19)

THE JEWISH POPULATION OF LONDON

The average Jewish population in the New London Survey Area, in 1931-1933 was:

Age Group	Males	Females
0—	4,689	3,915
5—	13,501	14,320
15—	15,190	21,882
25—	15,642	23,276
35—	12,335	15,340
45—	13,915	15,955
55—	9,869	12,221
65—	4,408	6,266
75 and over	993	1,587
Total	90,542	114,762

Grand Total: 205,304

The proportion of the sexes in the Jewish population were:

Greater London—Per cent	
Males	44.57
Females	55.43

It should be borne in mind that where there is a Jewish population, all available statistics show everywhere, and especially in Central and Western Europe, that the birth-rate of the Jewish population is lower than that of the general population. Does the Jewish population of this country (England), and especially of London, show the same tendency? This important question cannot be answered until statistics such as those of circumcisions, from which birth-rates may be estimated, are available.

AN HEROIC JEW, DON ISAAC ABRAVANEL, WAS BORN 500 YEARS AGO

By DR. ELIAS N. RABINOWITZ

TWO years ago, there was a widespread response to the celebration of the natal anniversary of the great philosopher and codifier, Moses the son of Maimon. This year, we are about to commemorate the five hundredth anniversary of the birth of another great hero of Israel, the renowned scholar and statesman Isaac ben Judah Abrabanel.

The five centuries of Jewish history in the Spanish peninsula form the most glorious, most glamorous period of our life in the Diaspora. During that time there were Jewish statesmen, Jewish poets, philosophers, scientists, mathematicians. With the gradual spread of Christian influence and the disappearance of Moslem rule the splendor of that epoch began to dim, and with the expulsion of the Spanish Jews in 1492 its glory departed never to reappear. It was during the period of sunset of the Jewish Spanish era that Don Isaac Abrabanel, the last of the long list of Jewish scholar-statesmen to arise in Spain, was born in Lisbon, in the year 1437.

The family of Abrabanel, or Abravanel, was one of the most distinguished in Spain. It is said that the ancestor of the Abravanel's settled in Spain immediately after the capture of Jerusalem by Titus in the year 70 B.C. The members of the family claimed their descent from King David. This claim was generally conceded to them by their contemporaries.

For many generations Abravanel's occupied a prominent position in Seville and in other mediaeval Spanish towns. The grandfather of Don Isaac, Samuel Abravanel, seems to have been forced into baptism in the year 1391, and for a time lived the life of a Marrano (converted Jew) in Spain, yet during all this time he displayed his interest in Jewish affairs through his benevolent support of Jewish charities and in particular through his continual assistance to Jewish scholars and scholarship. Eventually, he left Spain and settled in Portugal where he could openly live the life of the Jew without interference. There his son, Judah Abravanel, became treasurer to a prince.

Born to wealth and distinction, the youthful Isaac showed a marked precocity, and before the age of twenty he composed a treatise on divine Providence. Yet his early writings, as well as his later works, do not display great originality of thought. He was bright but not brilliant, a realist but not a dreamer, sober-minded but not given to metaphysical speculation. Although he wrote philosophy he was less the creative thinker and more the solid business man who thoroughly understood finance and affairs of state. Even in his youth, however, he fully appreciated the beauties of his Faith and at all times he was inspired by a devotion to his Jewish heritage and an undying love for his people.

His unusual financial ability soon came to the notice of Alfonso V, King of Portugal. Alfonso was an amiable and benevolent potentate, during whose reign the discriminating laws against the Jews, though on the statutes, were not carried into effect. Jews occupied high places and exerted great influence throughout the kingdom. Abravanel's years of service under this kindly prince were the happiest in his varied and stormy life. In glowing terms, Don Isaac himself describes the pleasantness of his existence while in the service of Alfonso. The benefits of his happy life were not limited, however, to his own person and family, but extended to his less fortunate brethren. He was rich, he occupied a high position, and he was influential, therefore he used his favorable estate for the improvement of the conditions of others. When the Portuguese captured the port of Azrillo, in Morocco, and carried off many captives, Don Isaac not only collected funds to redeem the Jews among the slaves, but also gave of his own bounty and exerted himself in behalf of these unfortunates until they were able to earn a living.

But this happy state was not to continue. Upon the death of King Alfonso there was a change — an unexpected change. Don Isaac had been held in high esteem not only by his Jewish



*Don Isaac Abravanel
(Engraving by courtesy of "The American Hebrew")*

brethren but by many worthy and powerful non-Jews, the most outstanding among whom were the famous Portuguese scholar, John Seizira, and the wealthy Duke of Braganza. The friendship of this Duke, a noble and generous prince, led to Abravanel's undoing. When King Joad II ascended the throne, he was jealous of the power his cousin, the Duke of Braganza, exerted because of the love and esteem in which he was held by his Portuguese subjects. The King therefore falsely accused him of attempting to seize the throne with the aid of Ferdinand and Isabella, and the unhappy duke was found guilty of the charge and executed. All his vast wealth was confiscated. Immediately after the death of Braganza Don Isaac received a summons from the new king to appear before him and would have met a similar fate, but some of his Christian friends warned him of the king's intention in time and he fled. Soldiers pursued him to the Spanish border but were unable to overtake him. All his property was confiscated but his wife and three sons were permitted to leave Portugal unmolested.

Upon his arrival on Spanish soil, Abravanel frankly and bravely despatched an epistle to Joad II, in which he defended not only his innocence but also the innocence of his friend the Duke.

Strengthened in his belief in divine Providence, and thankful to God for the miraculous intervention which saved him from almost certain death, Don Isaac rejoiced in his heart that an opportunity was at last given him to apply himself to his exegetical work on the Prophetic books of the Bible.

In spite of his exile and the loss of his property, he set to work. But soon the Jewish community of the old city of Toledo, apprised of the presence of the distinguished refugee, gave him a hearty welcome. Before long, he was forced to abandon his retirement, and was again drawn into a life of activity. First, Don Abraham Senior, King Ferdinand's tax farmer, called upon him for assistance, and then the King himself, fully aware of his unusual talents as a financier, pressed him into service.

It was in the year 1483 that Abravanel arrived in Spain. For almost a decade after that he was occupied with Spanish financial affairs, raising funds for the king's wars, scrutinizing expenditures, balancing accounts. Ferdinand and Isabella were determined upon the Christianization of Spain, and of the elimination of the Moor and the Jew. It is ironical that the man engaged in the organization of Ferdinand's finances was a staunch and unequivocal follower of the religion which the king desired to eradicate. However, Abravanel continued to serve his monarch faithfully, championing the cause of his brethren whenever necessary.

In the year 1492, the same year in which a new continent was discovered for Spain, the Moslem city of Granada fell before the superior forces of the army of Ferdinand. Urged on by the fanatical devilry of the infamous Grand Inquisitor, Torquemada, the king and queen determined to rid the kingdom of all infidels, Jew or Moslem. Forced mass baptism was not considered practical any longer; expulsion was favored as the only feasible plan. On March 31, 1492, the decree of banishment of all Jews in the dominions of Ferdinand and Isabella was issued. Don Isaac, highly esteemed by the two monarchs both for his character and for his valuable services, immediately came to the court to plea for a recall of the decree. He even offered a large sum of money to replenish the depleted coffers of the king's exchequer. Ferdinand was visibly impressed. He needed more money to pursue his policies. But then, Torquemada suddenly appeared before the royal pair. Crucifix in hand, he upbraided them for what he termed the kiss of Iscariot. The die was cast. Enforcement of the royal decree was ordered.

It is needless here to enter into detail as to the consequences of this cruel decision. Despair, tragedy, death and

destruction followed. Although he had the alternative of remaining in Spain, Don Isaac preferred to cast his lot with his unfortunate co-religionists. Like the traditional Wandering Jew, he left his native peninsula and moved onward to Naples, Italy. Homeless now, almost penniless, he again betook himself sedulously to his literary work. But Ferdinand, King of Naples, aware of his services to the king of Spain, befriended him too, and engaged him as his financial advisor. Later, upon the capture of Naples by the French, Don Isaac followed his royal protector to Messina in Sicily. Six years before his death he returned to Italy where for a while he was occupied in bringing about trade negotiations and a pact between Portugal and the Republic of Venice. He died in Venice in 1509.

In spite of Abravanel's manifold occupations, he was a prolific writer. He wrote commentaries on the Bible, treatises on philosophy, apologetics, Messianic treatises. In his philosophic works he espouses the cause of Maimonides against his detractors, and defends the thirteen creeds against the

attacks of Crescas and Albo. In his religious ideas he is intransigently orthodox and spares no words in his attack on the more rationalistic views of Al-Balag and Gersonides, Palquera and Narioni. Even Maimonides, whom he otherwise upholds, is criticized for his attempt to explain the Biblical miracles in a natural manner.

On one point, however, he very strongly upholds the views of Maimonides, namely, in regard to his opinions on the appearance of a personal Messiah. The miserable condition of the Spanish exiles was such that hopelessness and despair were usual. As if to counteract this condition and to inspire his brethren with a new spirit and renewed hopes, he wrote three books on the Messianic future. Abravanel did his best work in the field of Biblical exegesis. In his Bible commentaries he applied his experience, obtained through many years of practical work. His knowledge of man and politics led him to believe that it is insufficient to treat the text of the books of the Bible merely from a

(Continued on page 20)

THE ROSH AMONAH OF DON ISAAC ABRAVANEL

The following is Chapter 5 of the only English translation of an Abravanel work available. It was first published in the Cincinnati "American Israelite," edited by Isaac M. Wise, in 1862.

The eight objections of Issac Abravanel, against the fundamental doctrines by Moses Maimonides

BESIDES the objections stated before I have seen fit to urge others not stated by the aforementioned authors against the great Rabbi, in regard to what he wrote in his book of *Madda* and his commentary to the *Mishna*, concerning these fundamental doctrines and commandments.

The first objection is this: Why does Maimonides mention some and omit others of the fundamental doctrines he sets down in his commentary to the *Mishna*, in his Book of *Madda*, which makes a portion of his "Decisions concerning the principles of the Law?" In the first chapter of the said book he mentions the existence of the Deity, His unity and the removal of corporation, which make the first three of his fundamental doctrines. In another chapter of that book he mentions the belief in prophecy, the superiority

of Moses as a prophet, and the divinity of the Law, which are three more of his fundamental doctrines. In the ninth and other chapters of that book he mentions the eternity of the Law. Thus he counts, only seven of his fundamental doctrines, omitting the six others, viz: that God alone is first cause, that He alone must be worshipped, that he is omniscient, reward and punishment, the coming of the Messiah, and the resurrection of the dead; all of which he mentions in his commentary to the *Mishna* and omits in his "Principles of the Law." This appears very strange as though cardinal doctrines and principles of the Law were two different things.

The second objection is this: In his "Principles of the Law" he mentions several omitted in his commentary to *Mishna*, as, to love the Lord, to fear Him, to walk in His ways, to venerate the sanctuary and many other matters, philosophical or theological. If

(Continued on page 22)

CONSERVATIVE JUDAISM

By DR. MAX ARZT

(The following unusually interesting statement on Conservative Judaism is reprinted — in somewhat condensed form—from the pamphlet published to celebrate the "Bar Mitzvah Jubilee" of the Young Peoples League of the United Synagogue of America, recently held.)

THE task assigned to me is freighted with difficulties. I am asked to describe and define a movement within American Judaism which has thus far resisted every attempt made at subjecting it to rigid definition. Even the designation 'Conservative Judaism,' though widely used, has never been officially adopted. The leaders of the movement scrupulously avoid the term in their official pronouncements. They use the less sectarian and perhaps the more evasive terms Traditional Judaism or Historical Judaism. Conservative Judaism is the name popularly given to a movement which originated among those who objected to the radical tendencies within Reform Judaism. They were alarmed at the denuding process whereby Reform Judaism had abrogated the dietary laws, had repudiated the authority of the Oral Law, minimized the place of Hebrew in education as well as in the ritual and had eliminated all references to Zion from its worship. These men felt the need of making haste slowly. They wanted to conserve the vital, essential, institutions and attitudes of Jewish life, even though they admitted that modern life would necessitate certain revisions in Jewish practice.

The term conservative is not enjoying great repute in our country. To be conservative means to be reactionary, to be a slave to the past and to stand in the way of progress. Small wonder then that Dr. Kaplan's followers call their movement "Reconstructionism." They wish to stress the need of a deliberate, conscious redirection and reorganization of Jewish life to meet present day needs. I doubt, however, whether they will succeed in supplanting the unofficial connotation "Conservative Judaism" since popular vocabulary is not easily changed.

At any rate, Conservative Judaism is the designation generally given to an ever-growing movement in American Judaism. While many will conveniently agree on the name, there is little

agreement on the exact meaning of that term. The most frequent heard criticism of our movement in Reform as well as in Orthodox circles is that we do not know exactly where we stand on the various questions of Jewish theology and Jewish observance. We speak of loyalty to tradition and yet we permit departures from tradition in our synagogue ritual. We speak of the sanctity of the Torah and the Mitzvoth and yet we permit free discussion of such vital issues as Torah Min Hashamayim (Revelation) and the need for the further development of our Jewish law. Our critics claim to be befuddled by our own indecision. They claim that we are "nicht milchig" and "nicht fleischig."

To my mind, our reluctance to freeze our movement into a definite, inflexible mold, is evidence of our strength and of our progressive outlook. Judaism is now going through a period of transition. We have just recently emerged from the confinement of the ghetto where Judaism became ingrown. We are facing a world in turmoil. Our age is beset with perplexities in religious thinking as well as in the economic sphere. We have barely had an opportunity to view the new scene and to consider the issues at hand. Surely this is no time for rigid authoritarianism. We want to preserve the continuity, the catholicity of our Judaism in the face of necessary revaluation. We cannot, however, afford to impose the straightjacket of rigid dogma upon a generation which is undergoing a transvaluation of values. We must leave room within the synagogue for those who are honestly perplexed as well as for the unquestioning believer. We must permit wide latitude of difference of opinion in religious attitude and orientation if we are to take into account the fact that the age of blind obedience in matters of religion or moral is gone. At the same time we are anxious to *conserve* those tangible, visible, and time-honored elements of Jewish life which make for continuity with our past and which have intrinsic value and content.

Conservative Judaism constitutes a fresh attempt to achieve the much needed readjustment of Judaism to modern times. It is at once with Reform in its belief that Judaism cannot

afford to ignore the results of critical research. It reckons, however, with the fact if Judaism is not a direct infallible revelation from heaven, it is the natural outgrowth of the life and aspirations of the Jewish people. It asserts that the group consciousness and the collective life of the Jewish people must be cultivated and intensified in order to assure further creativity and growth. Thus we start out with the premise that Judaism constitutes the particular religious orientation of a living people possessing a common historic awareness, a common language, a highly developed set of religious folkways, and national aspirations centered about a historic homeland. We assert with Dr. Kaplan that Judaism is a religious civilization.

When we say that Judaism is a religious civilization we assert that our group self-consciousness and our historic aspirations centered about God. We made the quest for God our national vocation. Israel loved in terms of the conviction that it is a "Kingdom of priests and a holy nation. The prophets referred to Israel as "the servant of the Lord." The rabbis searched the Torah and interpreted it in devious ways in order to make God real to man. Most of our literature is theocentric and deeply religious and mystical in nature. Our mitzvoth and observances aim to sanctify life and to deepen man's awareness of God. "Know Him in all Thy ways," is the motto of our Jewish life and observances.

We do not attempt to prove the existence and reality of God. The Jew did not just believe in God as a result of philosophical speculation, he knew Him by intuition and experienced His reality through the promptings of his soul. All attempts by mediaeval Jewish philosophers to prove the existence of God were motivated by the influence of Greek and Arabic culture. The Jewish religion asserts the existence of God and leaves it to the individual to experience Him in terms of his temperament and his personality. There is one God but there must necessarily be more than one conception of Him. As Jews we are at one in the methods in which we feel the nearness of God. We can feel His presence when we sanctify the mundane acts of life

through the observance of the Mitzvoth. By means of the Mezuzah we symbolically dedicate our home-life to God. By observance of Kashruth we can sanctify the food which we eat. By the observance of the Sabbath and holidays we stress ideals of leisure, freedom, gratitude, and moral growth as means of approximating the Divine in human life. Thus our Mitzvoth are more than folkways. They are time-honored means of cultivating the God consciousness born out of our forefathers' quest for God. They are holy because whatever their origin, they were dedicated to the worship of God and so long as we dedicate their observance to Him they have validity for us. The Torah is sacred because it registers those experiences in which Israel grew to a higher realization of God's moral challenge to man. The Halachah is valid and binding because it is the outgrowth of the collective life of our people in its relation to God.

To recapitulate, Conservative Judaism begins by declaring that the Jews constitute a living people. In the course of its career, this people has produced a distinct civilization. That civilization has all the elements that make for group solidarity and group uniqueness. It has a language, a literature, a rich array of distinctive holidays and customs which grew out of our collective historic experience. Our civilization is unique in that it is religious in content and character. It is the result of a persistent quest of a people for the approximation of the Divine in human life. Our sacred literature i.e. our Torah, is the record of the origin and growth of that quest. Hence it has for us supreme and sacred significance. The Torah is like a spiritual ladder recording the progressive steps whereby Israel climbed upward in its perception of the Divine. The study of Torah to modern Jews should include the duty of differentiating between the lower and higher stages in Israel's aspirations toward God. The conviction that the process of Torah growth is neverceasing, should lead us to stress those elements of the collective life which deepen the group consciousness and the God consciousness of our people in order to assure further enrichment of our heritage. Thus we find that the Hebrew language, the rebuilding of Palestine, and the observance of the Mitzvoth are indispensable for the continued growth of our culture.

It seems rather strange and mediocval to speak of a people dedicating its life and its collective genius to the development of a God-consciousness. The modern trend seems to be away from God to humanism and secularism.

Some are ready to grant that Judaism is a civilization but they feel that like all modern civilizations Judaism should be redirected along secular trends. Thus we have our secular Zionists and Territorialist culturists. Others would like to stress Jewish ethical ideals without courting the embarrassment of the dogmatic assertion of the centrality of God. They tell us that since all other nations have stripped their collective life of theological color, Israel should do likewise. Herein we Conservative Jews vigorously assert that our nationhood is and should be unique in that we refuse to relegate God to a corner of life. We seek Him and we serve Him, in every relationship of life. We find Him when we practice justice in our relationship to our fellow men. We find Him when we condemn economic injustice. We seek to enthrone Him when we work for a better social order. We adore Him when we oppose war and promote world peace. We reverence Him when we hold sacred human life and human personality. We are constantly brought into His Divine Presence when we sincerely commune with Him through the time-honored mitzvoth of our religion. We do not read out of Judaism those who do not see eye to eye with us. We feel that reform Jews, orthodox Jews, secularists are our brethren and to the extent to which their life is lived on an ethical and idealistic plane, we have profound respect for them and we cooperate with them in all matters that promote the welfare and the well-being of the Jewish people. But we cannot afford to water down the meaning of Judaism so as to avoid implying critical judgment on the many diverse and diluted types of Jewish loyalty. To do that would be to stress the lowest common denominator of our aggregate self.

In this attitude toward the Halachah, Conservative Judaism seeks to stress those religious institutions and observances which have present-day meaning and which can be correlated with the challenging spiritual problems of our day. Thus we stress the Sabbath, the Holydays and the home observances because they can have vital significance for us. We stress the dietary laws,

urging their full observance in the home and their modified observance by abstaining from Trefa meat outside of the home, because we are convinced that the observance of these laws not only makes the home Jewish but can also intensify the God awareness of those who observe them by investing even the mundane act of eating with a feeling of sacredness. We believe that certain rigors of the law can be abated by an intelligent and understanding reinterpretation based on accepted principles of the Halachah. Thus we are considering a great project for avoiding the distress of the future Agunah by finding some legal means of redeeming Jewish womanhood from the rigors due to the arrested development of the Jewish divorce laws.

We realize that some observances have become obsolete and cannot possibly be re-vitalized or re-interpreted while others are actually in the way of the continued growth of Judaism. In the case of the former, we have not abrogated any obsolete practices. We just refrain from stressing them. Conservative Jews do not stress the shaatnez or the shaving prohibition any more than do most orthodox rabbis. We see no reason for the abolition or abrogation of that which is obsolescent but harmless since we can easily conceive of many pious souls finding even in the obsolete observances additional ways of dedicating their daily life to God. In the case of some traditions, Conservative Jews have chosen to disregard the Halachah where they felt that "it is better to uproot one letter of the Torah in order to save the entire Torah." Thus many, though not all conservative congregations have introduced family pews because they feel that Judaism is doomed if it does not reckon with the changed status of womanhood in modern times.

Conservative Judaism is not averse to the development of new and meaningful ritual to enrich our Jewish life. We need a meaningful consecration ritual for children who begin their Jewish education. We are sorely in need of an impressive ritual to mark the initiation of adolescent girls into Jewish life. We have not yet developed a fully satisfactory service for the "late Friday evening" assemblies. There is room for the enrichment of our prayerbook with supplementary devotions which would not at the same time disturb the essential universal conformity and character of Jewish

(Continued on page 19)

JEWISH EVENTS REVIEWED

By LESTER LYONS

A PAMPHLET which makes interesting although unpleasant reading is that entitled "Jews, Jobs and Discrimination," recently published by the American Jewish Congress. This pamphlet summarizes in part the results of a six-year investigation, under the direction of Rabbi J. X. Cohen, Chairman of the Committee on Economic Problems of the American Jewish Congress, of the difficulties Jews have in obtaining employment in the Metropolitan area. The study shows that large utility companies, including the New York Telephone Co., the Consolidated Gas Co., the American Telephone & Telegraph Co. and the Western Electric Co., and large banks, including the Chase National Bank, the National City Bank, and the Guaranty Trust Co., as well as other financial institutions and employers of "white collar labor," have an inappreciable few number of Jewish employees and discriminate against Jewish applicants for jobs. It is also shown that even in the professions much discrimination against the Jew exists. In its main aspect the report reveals no spectacular information on the subject. It is important, however, in that, buttressed by facts and figures, it confirms the general belief that Jews are systematically discriminated against by employers who derive much of their income from the Jewish public.

Rabbi Cohen sets forth the program of his Committee, which is intended to meet the problem of discrimination. This program includes investigation and adjustment of complaints, job placement through established agencies, cooperation with Christian leaders and agencies, education of employers through conferences, legislative work for remedial measures, and research to ascertain the economic contribution of the Jewish community. As a practical step toward working out this program the Committee has already opened in this city, at Congress headquarters, a special bureau to receive and investigate complaints dealing with discrimination against Jews seeking employment.

* * *

Influential and strong though it was, the B'nai B'rith in Germany finally went the way of all Jewry in that country, falling beneath the weight of Nazi persecution. The German govern-

ment has suppressed the activities of the B'nai B'rith lodges and confiscated their property. Passports of all officials of that organization have been cancelled in order to prevent them from leaving the country. The reasons for such action on the part of the government have not yet been disclosed. In a way, the suppression was rather unexpected, since the organization was concerned with social, cultural and philanthropic matters and engaged in no political activity. Indeed, its leaders in this country had not been disposed toward having its members here participating in the anti-Nazi boycott. On the other hand, it might have been foreseen that within the course of time the Nazi terror would not discriminate between classes of Jews and would, as opportunity warranted, attempt to despoil and crush all of them. This incident may perhaps bring home acutely to those Jews who have taken a cautious attitude with regard to retaliation against Nazi Germany the fact that they may expect no favors at the hands of the German government and that they need more than silk gloves to protect and further the interests of Jewry.

* * *

An observation on anti-Semitism which may well be pondered over is that made by Mr. Herbert Agar in the Louisville "Courier Journal." Mr. Agar says:

"My chief point against anti-Semitism is not that it is hard on the Jews. For all I know the Jews may be well able to take care of themselves.

"But I hate this movement because it is hard on America. It betrays our country; it makes our national ideals a joke. And in addition to that, it has a degenerating effect on our minds."

Urging that the fight against anti-Semitism be brought out into the open and that Jew-baiters like Edmondson be subjected to attack the writer continues:

"I would like Mr. Edmondson and his allies to be attacked by their gentile fellow-Americans, on the ground that we Americans have a pride in our ideals and that Jew-baiters are the enemies of Americanism."

* * *

By a coincidence which borders on grotesque humor Germany has set

June 30th, the third anniversary of its notorious blood purge, as the date for the celebration of the 200th anniversary of the founding of the University of Goettingen. Invitations to attend this celebration have been sent to institutions of higher learning throughout the world. The response has certainly not been flattering to the Nazi government. Practically all the universities in England and Holland, and many similar institutions in this country, have declined to be represented at the celebration. The general ground for the refusals to participate is that academic freedom and scientific truth have been destroyed in Germany. Numerous noted scholars and teachers who would not degrade their standards of truth and culture to conform with the policies of the government have been dismissed and many have been forced into exile. From the University of Goettingen itself 50 professors have been dismissed since the Nazis took over the government. The number of students in German universities has declined by 40 per cent because of the enforced lack of facilities for instruction and difficulties in the way of those seeking admission to such institutions for the purpose of genuine learning.

* * *

The Youth Division of the American Jewish Congress, which has been endeavoring to arouse the Jewish youth in this country to a proper appreciation of their responsibilities as Jews and to the opportunities they have to advance and safeguard Jewish interests, will hold its annual convention on June 6th in the building of the American Women's Association in this city. At the convention, which is expected to be attended by about 500 delegates of organizations affiliated with the Youth Division, seminars and conferences will be held dealing with problems of concern to Jewish youth. The subjects for discussion will include topics like anti-Semitism, social and economic discrimination against the Jews, and education of Jewish youth. In conjunction with the convention the Youth Division is issuing a souvenir journal and sponsoring a dance at the same place the evening of June 5. George Brussels is chairman of the

committee arranging the convention and Lester Lyons is chairman of the committee in charge of the dance.

* * *

Rumors have been circulating to the effect that the Royal Commission, which several months ago investigated the disorders in Palestine and the causes of friction between Jews and Arabs there, may recommend the territorial division of that land between the two peoples. This rumored plan may have been put forward merely as a trial balloon. It has already succeeded in arousing the active opposition of both Jew and Arab. The Arab press, as well as prominent Jews and Jewish organizations in Palestine condemn this proposal as an impracticable solution for various reasons. Moreover, Article 22 of the Covenant of the League of Nations would forbid such partition.

* * *

The Lithuanian government has prohibited representatives of Zionist organizations from engaging in Zionist activities in that country. This is the outgrowth of serious disorders which followed the breaking up of a meeting at which Lieb Jaffe, the director of the Keirei Hayesod was to have spoken. Antonas Smetonas, president of Lithu-

ania, however, in a statement given to Mr. Jaffe, said: "For over 500 years, since Vytautas the Great invited the Jews to settle in Lithuanian towns, the Lithuanian Jewish people have lived and worked in harmony on Lithuanian soil. Therefore the Lithuanian people have followed the endeavors of the Jewish people to establish a National Home in Palestine with great interest and sincere admiration for the immense constructive work accomplished. May I convey to the Jews of the world my deep sympathy with their aspirations to refound a National Homeland for Israel, and my own and the Lithuanian nation's heartfelt wishes that the Jewish people may have every success in their great undertaking."

* * *

At a meeting held in New York under the auspices of the Women's Division of the American Jewish Congress, at which were present delegates from 350 women's organizations of the metropolitan area, a resolution was adopted urging American universities to refuse to participate in the Goettingen celebration. In another resolution the group called for the submission to the President of the United States of a petition that he use his good offices "on behalf of the minority religious

and racial groups in Poland" so as to assure "a large measure of justice for the three million Jews in Poland." The organizations participating at this meeting represented Protestants and Catholics as well as Jews. Mrs. Stephen S. Wise presided.

* * *

Two contrasting reports indicate what concern the Jews should have over the situation in Spain. It is reported that Lieutenant Klaus Selzner, right-hand man of Dr. Ley, leader of the Nazi Labor Front, has arrived in Burgos from Germany to assist the insurgents. His purpose is to help General Franco organize his activities "on National Socialist lines," and to take charge of a great anti-Semitic campaign after victory of the rebels. On the other hand, Senor Oleiver, Spanish minister of Justice, has promised that after the civil war is over immigrants, including Jews, will be gladly received in Spain, preference being given to the Sephardic Jews.

* * *

The implications of life in a totalitarian state may be judged from a recent incident in Italy. When Dr. Ley visited Turin a reception in his honor was held by the Italian Fascists. Present at the function were Jewish Fascists since, in the Fascist party, there is no distinction between Jews and others. And one of the speeches in Dr. Ley's honor was delivered by a Jewish leader.

* * *

A new Fascist party, the National Socialist League, has been established in England. Its leaders are John Beckett and William Joyce, who were expelled from the British Union of Fascists, the organization headed by Sir Oswald Mosley. While they disagree with the "form of organization" of the Union and with Mosley's methods as being "bureaucratic and un-British," they have substantially the same objectives. "Our attitude," Mr. Joyce is reported as having said, "is definitely anti-Jewish." He adds: "We regard Communism as the medium whereby the Jewish financier seduces the proletariat from the national ideals and prepares it for an international state of which the Communist demagogues are to be the leaders but the Jewish financiers the veritable rulers." He promises not to engage in "illegal methods such as the beating up of Jews," and will leave the question of anti-Semitism for the British people to decide.

FOR YOUNG PEOPLE

A BOOK has recently appeared which should be of interest to our younger readers. It is called "From Moses to Einstein—They All Are Jews," and was written by Mac Davis and published in New York by the Jordan Publishing Company. It is a beautifully printed volume, with excellent illustrations and portraits by E. E. Claridge, giving one-page biographies of great men who have appeared in Jewish life, starting with Moses and continuing to Albert Einstein.

The short biographies are written in simple language and in excellent style, giving the most significant facts of the lives of these great men. The only criticism that might be offered is in the choice of the subjects. Some may doubt the wisdom of a few of the men who were included. Others will feel that many another name of a great son in Israel should have found a place in such a book. Nevertheless, despite this shortcoming, the work is heartily recommended to parents as a gift to their boys and girls.

Parents are often confronted with the problem of securing interesting games for the entertainment of their children which should at the same time have an educational value. Such a game has recently appeared, called "The Game of Oasis—The Romance of the Promised Land" and brought out by Milton Bradley Company of Springfield, Massachusetts.

It is a game similar to that of "Monopoly," which is so popular in many homes today. The theme, however, is Palestine, and in playing the game the child becomes acquainted in a most natural way not only with the whole significance of Palestine, but with some of the most important institutions that help to build the land, and with some of the great economic enterprises.

We heartily endorse this game. It might be added that grown-ups who enjoy "Monopoly" will find an even greater interest in "The Game of Oasis."

—I. H. L.

(Continued on page 21)

THE SUN AND I

By BARRIE and LEONA STAVIS

JOSEPH, of Canaan, was no favorite with his many brothers. They didn't like his finely moulded features or his fastidiousness, which contrasted so strangely with their own uncouthness, and they certainly had no use for his high-flown talk and his vast imagination. He was always telling them how important he would one day be and even said that the time would come when they would kneel before him.

This was the last straw. They got him when they were alone on the plains of Dothan. Kicks and blows descended on Joseph plentifully. Then he was thrown into a pit with a few vipers for company. Overhead the red-bearded faces of his brothers leered at him.

"Think yourself out of there!" they taunted.

Probably Joseph would have perished in the pit had not a slave-dealer come along and the leader of the brethren was struck with the idea of selling Joseph. The dealer was more than willing to buy. A price of twenty pieces of gold was set and Joseph was hauled out of the pit. Luckily, he was whole. The dealer drove him off, and the brothers shared the gold. Joseph had been useful to them at last.

But how useful they had been to Joseph they didn't realize.

The slave-dealer sold the young Hebrew to the Egyptians. His overlord was none other than Potiphar, the Governor of Egypt, but his immediate master was the slave-driver, who, like Joseph's brothers, soon discovered that Joseph could be a terrible nuisance. He insisted on making suggestions, particularly how to sow corn and rear cattle, and the slave-driver and the overseer at last grew infinitely weary of him and threw him into the dungeon reserved for incorrigible or lazy slaves.

The dungeon was below the surface of the earth, which meant far below the level of the Nile, and was consistently damp. The dampness was relied upon to make the slave-prisoners cough their lungs out. That was considered a cheaper way of getting rid of them than feeding them for a length of time in the hope that they would reform. If they didn't succumb quickly

("The Sun and I" has been playing at the Adelphi Theatre for several months and is one of the most successful productions of the Federal Theatre. The authors have given their own interpretation of the Biblical story of Joseph. The interpretation is a unique one, but has the quality of timeliness. The following narrative is a condensed fictionization of the play prepared by Joseph Kaye.—Editor)

enough the physician was called in to cure the cough. That was done by a thrust of a dagger into the ribs.

Joseph, lying on the cold stone slab in the dungeon, was awaiting a visit by the doctor, for he happened to prove the hardy kind. At the same time Vashnee, Potiphar's wife, being bored with her day, went on tour of inspection with Arraffi, her husband's chamberlain, and saw Joseph. She talked to him and was attracted as much by what he said as by his good looks. Despite his miserable position Joseph was still haughty and still complained that the overseers didn't know their jobs. "I showed them how they could treble their crops, and their flocks, but the fools would not listen to me," he told Vashnee. "They might at least have tried my way."

Arraffi too was attracted by Joseph. Arraffi was the real governor of Egypt, for Potiphar was a self-indulgent, thick-headed individual. Arraffi was also a patriot, a natural one, which meant that he was troubled about the future of Egypt. He knew that Pharaoh relied exclusively upon others to do his work, and Potiphar was chief of those delegates. Now, as long as Arraffi lived Potiphar's work was well and shrewdly done, and Pharaoh and Egypt was satisfied. But Arraffi was an old man, and weary. Should he die, what would happen?

"Egypt," Arraffi heard Joseph say, "is like a fat cow, lying in the grass, ready for the slaughter by her enemies. She is doing nothing to protect herself."

So, between Vashnee and Arraffi Joseph was saved. He came under the protection of the chamberlain, and in a remarkably short time he was the chief power under Potiphar. His in-

genuity was startling to those familiar with his activities. His conduct of Potiphar's affairs made Potiphar one of the most envied of Pharaoh's executives.

Arraffi was proud of Joseph. He gladly turned over his management to him and was happy to retire to the desert for a life of contemplation, coming in to visit Joseph only occasionally. And on each visit he counseled wisdom. It seemed he did not think that Joseph, despite his cleverness, was yet fully provided with that commodity.

Naturally, Joseph had enemies. But he had the capacity for using them to increase his own power. There was Malfi, for example, his first assistant. Malfi had a beautiful wife who died suddenly, causing him great grief. While Malfi was mourning his loss, and in the presence of the lounging Potiphar, Joseph remarked that the day before the woman had died she had offered him, Joseph, a dish of spiced figs. The figs smelled deliciously but they seemed spiced a new way. Malfi's wife ate of them, added Joseph, but he didn't.

Malfi turned pale as he heard this and involuntarily sprang towards Joseph. "She ate them?" he cried.

"Yes, of course," replied Joseph, with just the trace of a smile. "I insisted that she eat them."

Potiphar rose from his couch in amazement. He was too schooled in the ways of poisoning not to recognize at once that Malfi had tried to kill Joseph. Malfi too realized that he had given himself away and fell on his knees to plead for mercy.

Potiphar was set on executing Malfi there and then. But Joseph stopped him.

"But I don't understand," cried Potiphar. "He tried to kill you. He will try to kill you again. Why do you spare him?"

"He is useful," replied Joseph. "And if you make me more valuable to him alive than dead he will be even more useful."

Potiphar did not understand. Nor did Malfi.

"Issue an order," said Joseph, "that should I die, from whatever cause, Malfi on that day dies too."

Potiphar broke into a roar of laughter. That was indeed clever.

"But Joseph," wailed Malfi, "something may happen to you over which we have no control. You may fall in the river accidentally. A sacred crocodile may swallow you. That will be the doing of the gods!"

"Then pray to the gods for me every day."

Anxiously Malfi begged him: "You will take care of yourself, won't you, Joseph?"

"No," replied Joseph coolly. "That's your job now!"

Joseph's phenomenal progress in the house of Potiphar would have continued had it not been for Vashnee, who was an unscrupulous lady, much smitten with Joseph. For that matter he liked her too. She was very enticing. But he was loyal to his master and to his work. He did not see how he could possess Potiphar's wife and go about his plans as impersonally as before. Inevitably his judgment would be warped. So he refused to be Vashnee's lover and she became infuriated. Suddenly she tore her gown from her body and shrieked that Joseph had attacked her.

That ended Joseph's career as Potiphar's counsellor and he was reduced to the ranks of a common slave.

It was two years later that Pharaoh had a dream and was unable to find anyone to interpret it for him. He had already executed several prophets whose prophecies he recognized as drivel and flattery when his wine-bearer discovered Joseph and risked his neck to introduce him to Pharaoh.

To Pharaoh's intense astonishment Joseph analyzed the dream intelligently. The ruler was also struck with Joseph's independent manner, and his bitter pride. He asked him who he was.

"For two years," said Joseph, "I was ruler of Egypt."

"I have been around a good deal," remarked Pharaoh, "but I don't recall remembering your reign. In what period of Egypt's history did you rule?"

"My rule," replied Joseph, "ended in the year of the great rape."

Then Pharaoh remembered the tale that had gone through the court concerning Potiphar's slave and Vashnee. Pharaoh had been much amused by

it. But now that he saw who the slave was, and now that Joseph took care to tell him all he had done in the service of the governor, Pharaoh called in Potiphar and demanded to know why he had let a mere personal matter interfere with the efficiency of his government.

"But I had to preserve the sanctity of the home," Potiphar defended himself. "What would people have said?"

"Nothing comparable to what they would say if they knew how stupid you were," observed Pharaoh. Then he did something sensational.

Calling Joseph to his throne he made him kneel.

"I anoint you of royal blood," he said, touching him with his scepter. "I give you Princess Asenath, daughter of Potiphar, as wife. And—I appoint you Governor of Egypt."

Joseph stared at him, his face aflame.

"What I want of you," said Pharaoh, "is action. Avoid the damnable habit of stringing words together endlessly. I learned that from the politicians, and I can talk enough for both of us."

From then on Joseph really grew powerful. Pharaoh left everything in his hands. He even saw the day when his brothers came to Egypt to buy wheat and knelt before him, not knowing who he was. He saw himself elevated to the position of the greatest man in the country under Pharaoh.

But then he ran afoul of the priests.

Joseph had created a system of super-efficiency in the land. Now he decided to dam the Nile so that the country would have a constant supply of water for irrigation instead of suffering periodic droughts.

This the priests would not allow. The Nile was sacred, and its movements were subject to the will of the gods. No mortal could interfere.

Joseph scorned this argument. He knew the priests were merely attempting to guard their own powers. He appealed to Pharaoh, and although the ruler said he was entirely in sympathy with Joseph he had made it a rule never to interfere with the priests. He wished Joseph well, but he warned him that if he chose battle he, Pharaoh, would stand on the sidelines, and when the end came he would be on the side of the victor, sharing the laurels.

Against this cold-blooded policy Joseph had no defense. He gave up his plans for the dams. Instead he be-

gan to hoard wheat. He anticipated a drought and consequent famine, and when the people had no bread to eat he would give them bread, and thus prove that his planning was better than the words of the priests.

To achieve his purpose he instituted the greatest speed-up system that the country had known. He created the shift, one mass of men joining the outgoing mass without cessation of work. He made the men sing while they were working so that they would be forced to use work-motions and accomplish more.

He drove the men to such lengths in his anxiety to increase the collections of grain that at last one group rebelled, and when Pharaoh saw that he knew it was time to call a halt. If one group rebelled another would, and soon the country would be in revolt.

He stopped the frenzied activity, acceded to the demands of the people for Joseph's death, and so restored peace.

But to Joseph he said that even though he had promised the Jewish governor's death he did not say when he would die, and told Joseph to lose himself in the desert.

Joseph accepted the decision without complaint and with only one regret: "I tried to give them a perfected state," he said to Pharaoh, "but I should have worked through the people instead of through you."

Then went into the desert, his fame over.

YARZEITLICHT

By ABRAHAM ASEN

MIT a klorn heln feier
Brent mein Mutter's yohrzeitlicht
Ich seh mein Mutter's klore oign,
Ich seh ihr teier lieb gesicht.

Schmeltzt dos feier ois dem cheilev,
Faln tropens fon dem licht,
Faln, ducht sich, heise trern
Fon mein Mutter's blas gesicht.

(English Translation by
Dr. D. Rolnick)

*With a clear and lucid fire
Burns my mother's Yahrzeit light;
Lo! my mother's face I vision
And her eyes so mild and bright.*

*There the fire melts the tallow,
And the drops with downward pace
Seem like teardrops hot descending
From my mother's pallid faec.*

BROOKLYN JEWISH CENTER ACTIVITIES

CONSECRATION SERVICE TO TAKE PLACE THIS SUNDAY MORNING, SHEVUOTH IN SYNAGOGUE

The second Consecration service to be held in our Center will be conducted this Sunday morning, May 16, the first day Shevuoth in connection with our services.

Following the example of last year, we shall have the entire religious service first, without the sermon, which will terminate promptly at 11 o'clock. Precisely at eleven the members of the Consecration Class, under the leadership of Mr. Joseph M. Schwartz, President of the Center, and Mr. Frank Schaeffer, Chairman of the Hebrew School Committee, will start the procession to the pulpit.

The following program will be given:

Opening Prayer—Zelta Daniels

Hymn—Consecration Class

First Blessing for the Torah—Doris Levy

Second Blessing for the Torah—Florence Goldfarb

The Contribution of Jewish Womanhood to Jewish Life

(a) To Religion—Blossom Halpern

(b) To the Torah—Evelyn Ostow

(c) To the Jewish Home—Marion Gitelson

(d) To the Synagogue—Muriel Rottenberg

(e) To Palestine—Pearl Goldstein

(f) To Jewish Character and Ideals—Eleanor Stone

(f) The Challenge to Jewish Womanhood Today—The Pledge of Consecration—Phoebe Honig

Hymn—Consecration Class

"A Prayer"—Poem by Philip M. Raskin—Dorothy Shapiro

Conferring of Certificates and Blessing by Rabbi Levinthal

Valedictory—Gladys Hammer

Closing Prayer—Edith Kaufmann

The program promises to be a most interesting one, and we are confident that the members who will attend will derive a great deal of pleasure from the service.

The class has taken an intensive course during the past year, under the leadership of Mrs. Helen Levinthal Sukloff, in Jewish history, Jewish religion and current Jewish events.

A "NEW DEAL" FOR THE YOUNG FOLKS LEAGUE

"The New Deal Slate" which was unanimously elected at the meeting on April 22nd, proposes to rejuvenate the Young Folks League by the transfusion of new members into its ranks. With all the facilities of the Center, one of the finest institutions in the country placed at their disposal, the Executive Committee is planning a brilliant social program for the balance of this season and for next year.

In order to introduce their new policies to the young folks of the Center, an Introduction Party is being held at the home of Nathan Rothstein, 1388 President St., on Sunday evening, May 23rd. This intimate gathering is intended to afford the young folks an opportunity to become better acquainted with one another in a friendly, informal atmosphere. All the young folks of the Center are welcome. Admission will be by membership card only.

On Sunday evening, June 13th, the League will hold its annual Spring Sports Hop on the Roof Grade. Moonlight dancing to the music of a popular dance orchestra.

In addition to the regular monthly meetings which are followed by dancing and refreshments, the Committee is planning a series of semi-monthly social meetings for the entertainment and enjoyment of the League's members.

The newly elected officers of the League are: President, William Rosenberg; Vice-Presidents, Al Baron and Sylvia Boskowitz; Secretary, Rose Gross; Treasurer, Lou Seldin; Chairman of Executive Board, Nathan Rothstein. Both the officers and the Committee have extended a plea for the support and co-operation worthy of the institution it represents and be assured of a splendid season's entertainment.

COURSE LECTURES

Psychology—Wednesday evenings at 8:30 P. M. — Miss Florence Rosen, Instructor.

Modern Drama and Literature — Wednesday evenings at 8:30 P. M.— Mr. J. M. Kaplan, M.A., Instructor.

SHEVUOTH SERVICES

Shevuoth services will be held in our Synagogue on Saturday and Sunday evenings at 8 o'clock and on Sunday and Monday mornings at 8:30. On the first day, Sunday, the services will conclude promptly at 11 o'clock, when the Consecration services will begin.

On the second day of Shevuoth, Monday, the Yiskor or memorial service for the dead will be said at 10:30. Rabbi Levinthal will preach on the significance of the festival immediately after the memorial service. Rev. Kantor will officiate on both days.

HEBREW SCHOOL GRADUATION TO BE HELD ON THURSDAY EVENING, MAY 27th

The Center members are asked to reserve Thursday evening, May 27th for the graduation exercises of our afternoon Hebrew School, which will be held on that evening. The Rev. Dr. Max Drob, former president of the Rabbinical Assembly of America, and one of the prominent Rabbis of this city will be the principal speaker.

A fine musical program is arranged. An interesting program will also be given by the members of the graduation class. We hope that all those who are interested in Jewish education will be with us that evening.

CENTER MEMBERSHIP SOCIAL MEETING AND BRIDGE

The next social meeting of the entire membership of the Center has been arranged for Wednesday evening, May 19th at 8:30 o'clock.

The evening will open with a brief business meeting, in the course of which several important matters will be discussed.

At the conclusion of the meeting there will be a bridge party, followed by refreshments. All members of the Center, men and women, are hereby extended a cordial invitation to be present.

BAR MITZVAH

We extend our hearty congratulations to Mr. and Mrs. Abraham Gross of 605 Montgomery Street, upon the Bar Mitzvah of their son, Howard, which will be celebrated at the Center on Saturday, May 15th.

HEBREW AND PUBLIC HIGH SCHOOLS

The attention of the pupils in 8B classes in elementary school, Junior and Senior High School is called to the fact that Hebrew may be selected as one of the foreign language studies in Junior and Senior High Schools. Those desiring to take up the Hebrew language should communicate this fact to the principal of their local high school.

Hebrew is taught in the following High Schools in Brooklyn: Abraham Lincoln High School, Thomas Jefferson High School, and Samuel J. Tilden High School. Should you find any difficulties, please communicate with the Jewish Education Association at 70 Fifth Avenue, New York.

THE MACCABEE CLUB

During the past month the Maccabee club listened to an address by a guest speaker on photography. The Basketball team coached by Zeldin closed a very successful season. The club now has a baseball team.

CLUB CALENDAR

Maccabees—Meetings held on Saturday evening at 8 o'clock.

Vivalets — Meet every Saturday night at 8 o'clock.

Center Club—Meetings held Saturday nights at 8 o'clock.

Girl Scouts—Meetings held every Wednesday evening at 7 o'clock.

Boy Scouts—Meetings held every Monday evening at 7 o'clock.

THE VIVALET CLUB

The Vivalet Club, daughters of Center members, have been very active in the last few weeks. True to their tradition, every month they have made several substantial contributions to some worthy cause.

Talks on various topics were delivered by several members of the club, followed by lively discussions. Miss Roma Cantor spoke on "Assimilation Among Jews", and Miss Phoebe Honig delivered an interesting talk on "Dr. Theodore Herzl". An elaborate social evening is being planned by the Vivalets for the close of the season.

P. T. A. HEBREW and SUNDAY SCHOOLS MEET MAY 27th

An important meeting of the Parent Teachers Association of the Hebrew and Sunday Schools of the Center will be held on Thursday evening, May 27th at 8:00 o'clock sharp.

This meeting will begin promptly as per schedule and close not later than 9 o'clock, in order that the parents may attend in a body the Hebrew School graduation Exercise which will be held on the same evening.

RESTAURANT

The Center restaurant is closed for the season after May 9th.

SABBATH SERVICES

Kindling of Candles at 7:49 P. M.

Friday Evening Services at 6 P. M.

Sabbath Morning Services. Sedrah Bamidbar will commence at 8:45 o'clock.

Mincha Services at 6 P. M.

Class in Ein Yaakob, under the leadership of Mr. Benj. Hirsh at 5 P. M.

DAILY SERVICES

Morning Services at 7 and 8 o'clock.

Mincha Services at 8 P. M.

GYMNASIUM AND BATH SCHEDULE

The gymnasium and bath department is open as per the following schedule:

Monday—Men 3 P. M. to 11 P. M.

Boys 3 P. M. to 5 P. M.

Women 10 A. M. to 3 P. M.

Girls—

Tuesday—Women 10 A. M. - 10 P. M.

Girls 3 P. M. to 5 P. M.

Wednesday—Men 3 P. M. to 11 P. M.

Boys 3 P. M. to 5 P. M.

Women 10 A. M. to 3 P. M.

Girls—

Thursday—Men 5 P. M. to 11 P. M.

Boys—

Women 10 A. M. to 5 P. M.

Girls 3 P. M. to 5 P. M.

Friday—Men 2 P. M. to 6 P. M.

Boys 2 P. M. to 6 P. M.

Saturday—Men 8 P. M. to 11 P. M.

Sundays and Legal Holidays—

Men 10 A. M. to 2 P. M.

Boys 2 P. M. to 4 P. M.

Beginning June 1st the summer schedule will go into effect. The department will be closed on Saturday evening during the months of June, July and August, and will be open on Sundays to 6 P. M. instead of 4 P. M.

SHEVUOTH SCHEDULE GYMNASIUM AND BATH

Due to the Shevuoth holiday, the gymnasium and bath department will close this Friday, May 14th at six o'clock and will reopen as per the usual schedule on Tuesday morning, May 18th at 10 o'clock.

CONGRATULATIONS

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Sol Goodman of 596 Montgomery Street, upon the birth of a boy to their children, Mr. and Mrs. William Fisher on May 4th.

Mr. Murray Willen of 712 Crown Street, upon his engagement to Miss Ruth Wasserberger of Forest Hills, Long Island.

Mr. Myron Grabisch of 1497 Carroll Street, upon his engagement to Miss Florence Ertischek of 1928 E. 24th Street, Brooklyn.

PERSONALS

Mrs. Joseph Horowitz, honorary president of the Sisterhood of the Center, was elected president of the Brooklyn Chapter of the Hadassah.

STRAWBERRY FESTIVAL and DANCE

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Sunday Evening, June 13, 1937

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 Bus. 270 Broadway
Proposed by Joseph M. Schwartz
 Zeitz, Harry
 Married Specialty Store
 Res. 135 Eastern Parkway
 Bus. 501 Fulton St.
Proposed by Mr. Parnes

The following have applied for reinstatement in the Brooklyn Jewish Center:

Kopple, Louis
 Married Real Estate
 Res. 985 Park Place
Proposed by Hyman Aaron

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APPLICATIONS for MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Defren, Frank F.
 Unmarried Accountant
 Res. 1635 Park Place
 Bus. 233 Broadway
Proposed by Morris Hammerman & Ben Osher

Kurtz, Jerald
 Unmarried Salesman
 Res. 1378 President St.
 Bus. 162-24 Jamaica
Proposed by Jacob Rutstein and Henry Gold

Londner, Rudolph L.
 Unmarried Attorney
 Res. 655 St. Mark's Avenue
 Bus. 565 Fifth Ave., N. Y.
Proposed by Samuel L. Londner

Marder, Israel
 Married Stationery & General Mdse.
 Res. 1478 Prospect Place
 Bus. 77 Nassau Street
Proposed by K. Karl Klein

Salop, Claire
 Unmarried
 Res. 1026 President St.
 Bus. 510 Lincoln Place
Proposed by Mrs. S. P. Goldberg

ACKNOWLEDGEMENTS OF GIFTS

We gratefully acknowledge receipt of the following gifts:

CENTER LIBRARY

Mr. Barnet Smallene.
 League for Labor Palestine
 Mrs. Brown.
 Mr. and Mrs. Sol Sussman, in honor of the Bar Mitzvah of their son.
 Mr. Joseph Goldberg.
 Mr. Hans Von Holdt.

PRAYER BOOKS

Mrs. Irene Goodman, in memory of her late father, Reuben Goldstein.

TALEISIM

Mr. and Mrs. I. Levingson, in honor of the birth of a daughter to their children.

Mr. and Mrs. Samuel Rinzler, in honor of the birth of a daughter to their children.

PROFESSOR PAUL KLAPPER TO ADDRESS CENTER ACADEMY DINNER

The Board of Trustees of the Center Academy has arranged that the evening of Wednesday, May 26th shall be the occasion for a dinner, a festive assembly of parents, teachers and friends of the school.

The occasion will be in the nature of a celebration of another year of highly successful school activity, to review the work that has been done, and to hear of plans for the future.

The guest of honor will be Professor Paul Klapper, Dean of the School of Education of the College of the City of New York, prominent author and an eminent teacher of teachers. Recently Professor Klapper, upon the invitation of the school board, undertook a survey and evaluation of the work of the school. He will summarize his findings in the course of his address that night.

**BOARD OF TRUSTEES MEETING
 MAY 20th**

The next meeting of the Board of Trustees is scheduled for Thursday evening, May 20th at 8:30 o'clock. Matters of great importance will be discussed.

**SISTERHOOD BOARD MEETING
 MAY 27th**

The Board of Directors of the Sisterhood of the Center will hold its next meeting on Thursday afternoon, May 27th at 1:30 o'clock.

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THOMAS MANN ON THE JEWS

(Continued from page 4)

fortunate and false yearning for unity with the rabble, confusing the people with the rabble, stooping to the mob in lowering themselves to the service of lending intellectual spirit to mob slogans. They have dishonored themselves and deserve nothing better than the pitiable role they now play under the lash of the rabble. The mob is not ennobled through this self-betraying reinforcement by the intellectuals; it is only the opposite which occurs: the spirit is degraded and gives itself up into slavery. That is what experience teaches.

The aristocracy of the intellect is a necessity, a far more justifiable necessity than the wretched craving for superiority, which at present, among other things, finds expression in vulgar anti-Semitism. Not unaptly some one described Fascism as the Socialism of the stupid. Indeed, vulgar anti-Semitism is the aristocracy of the rabble. It can be brought down to a very simple formula: "I must admit that I am nothing, but I am at least not a Jew." The lout believes thereby to be after

all somebody. Anyone, however, who is anything at all does not need so negative an advantage to prop himself up in his own eyes.

I hereby profess the profound aversion that I have always felt toward anti-Semitism. This aversion has strengthened itself into abhorrence in the same measure in which those base instincts that formerly, at least, stood under the corrective pressure of good custom, have taken the upper hand, have in some places even become official, and have come into a position where unrepressed they can turn their miserable wish-dreams into deeds.

This is a revolting sight to anyone who is aware of what German Jews have achieved both receptively and creatively for the culture of their so-called host-land (*Wirtzland*) but which is as much their homeland as it is of any of their non-Jewish compatriots. It is revolting especially to the German man of letters who has personally experienced the assistance, furtherance and benefit for literary endeavor

brought by the sympathy and understanding of the Jewish part of its public toward German culture.

The Jews are called the people of the Book. We must be aware of all the sensitiveness, receptivity, spiritual maturity, knowledge of suffering, love of the spiritual which is here symbolically implied in the word Book in order properly to understand the debt of gratitude which especially in Germany the literary spirit owes to the Jews. It was Goethe who uttered enbittered but resigned appreciation: "A German man of letters means a German martyr." This is an immemorial experience. And only those fail to sense it who are not men of letters at all but merely people who write.

If ever anything had the power to moderate and soothe this strange martyrdom (usually borne with equanimity or even a certain acquiescence) it has been precisely the participation of the Jewish spirit in German culture. Every one, even the greatest men of letters, admitted this. Speaking of Goethe's relation to the Jews, Riemer says: "The educated among them were more complacent and enduring in their

(Continued on page 20)

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THE COMING ZIONIST CONGRESS

(Continued from page 6)

proposed to work out a *modus operandi* by which all groups might unite for common Zionist aims, while at the same time preserving their separate ideologies for partisan purposes. The Territorial Union has not caught the fancy of the Zionist world. So far, it has been a failure. The Congress must find a substitute. The Congress indeed must sow the seeds of harmony where now there is only the dragon's teeth of discord.

So much for the Congress. In the three months before it convenes there is work to be done in America. We have referred to the potency of public opinion. It is the considered thought of the leaders of Zionism in America that the greatest factor in the solution of the political problems facing the Congress will be the unification of American public opinion in favor of an honest interpretation of the Mandate. That cannot be brought about by oratory. It can be effected only by a tremendous registration of shekel holders enrolled to vote for delegates to the Congress and pledged to an expressed sympathy with Zionism. It must be made obvious by the public opinion of America, acting as a catalytic agent on the public opinion of Great Britain, that the 4,000,000 Jews of America are unitedly and tremendously interested in the proper and successful development of the Jewish National Homeland.

This can be done if, and only if, the election is participated in by at least 500,000 voters in America. It is therefore the duty of every Zionist (nay, more, of every Jew who has any feeling of responsibility towards Jewry) to see to it that his efforts will tend to the enrollment of many others as registered voters (who, incidentally, must be so registered before May 28th, 1937.)

The lines of division in Jewry today are sternly drawn by the compulsion of events in the face of which individual philosophies such as assimilation can have no vital force. The choice is almost literally one between physical survival and destruction. There will be time for the niceties of definition and distinction only when safety is assured. That safety for millions of Jews lies only in the uninterrupted development of the Homeland. The duty of all Jews is to labor unremittingly in the form indicated, to

fashion the materials, actual and spiritual, for such development.

May none of us be recreant to this duty!

CONSERVATIVE JUDAISM

(Continued from page 8)

worship. There should be encouragement of modern liturgical compositions. But the authority of these new forms will depend upon their ultimate wide acceptance. Till then, our new creations will necessarily have the status of localized "minhagim." There is no doubt that when the Yishub in Erez Yisroel becomes imbued with a modern intense religious awareness, its new forms and institutions will find quicker and wider acceptance in the galuth.

From the foregoing one can see that Conservative Judaism must stress an intensive Hebraic education with emphasis on Palestine and Jewish nationalism and with a view to developing a balanced emotional and rational religious outlook. It must teach reverence for the Bible and Talmud together with a discriminating sense of the difference between history and folklore, as well as between the higher and lower stages of religious and ethical sensitivity found herein. It must encourage and cultivate in the child and in the adult a functioning God consciousness which will help to make for self-discipline and for aesthetic religious life. It must inculcate respect for Jewish law together with a sense of discrimination between those laws which are vital and significant and those which are not essential. In the case of the latter, we must remember that even the ashes of our burnt devotions in the Temple were treated with reverence. There never was a time when life made it possible for Jews to meet all the demands of the Halachah. Since it is ridiculous to attempt to cut the cloth of the law to meet the particular situation of each and every individual, we must stress those channels of Jewish life which offer the richest opportunity for the spiritual life. We need not fear lest the rite eclipses the right since our God emphasis must be inextricably rooted to ethical sensitivity.

It is my firm conviction that if Conservative Judaism develops along these lines, it will restore God to Israel and Israel to God. It will also assure the further organic evolution and growth of Jewish life.

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THOMAS MANN ON THE JEWS

(Continued from page 18)

admiration not only of his person but also of his writings, than his coreligionists. As a rule they show a more pleasant attention and a more flattering sympathy than does the National-German. And their easy receptivity and penetrating intellect as well as their peculiar wit make him a more sensitive public than one is apt to find among the sometimes slightly slower and more clumsy true-and-only Germans."

That is a nice characterization, erring a little and superficially in expression but yet very apt and suggestive in the term "more sensitive public" and that of the "true-and-only-German." In that word we find a characteristic uneasiness and discomfort which every culturally oriented human group—and especially the German—feels when confronted with the "nothing-but-German," with Germany as a purely folk-product which has never been and never will be sensed as an element promoting culture or friendly to it.

The Catholic Church is really right when in order to reply to certain anti-Christian stupidities and crudities, it declares to the Germany of today: that it was only with the advent of Christianity that the German entered the ranks of the leading cultural peoples. That is undeniably true. With Christianity, however, came a Mediterranean-Oriental element not German, which the Germans from time to time and repeatedly attempt to deny. Each time such denial resulted in a relapse into barbarism, into something which is pre-historic and not yet German, only tribally Germanic. And an earmark of this relapse which has always been a temptation of the German (just as it was temptation for the Jews to relapse into the pre-Mosaic, the merely Canaanite) has always been anti-Semitism.

To be sure, even if there were no Jews in Germany, the Mediterranean-European-Oriental element, the really humane and universal element would be irrevocably one with all that is German history, with all of German culture. The Jews, however, represent in the German sphere the spiritual element, physically, racially, physiognomically, I might say personally. What is usually termed their intellectual component is nothing but this Mediterran-

ean-European element which is also part and parcel of, altogether inalienable from German morals and culture. The hatred which breaks out from time to time against the Jews is not at all aimed at the Jews alone; it is aimed against Europe and all that is higher in Germany itself; it is the impossible attempt to oust from the body of German culture an element felt to be somber and alien despite the fact that it is actually the very element which enlightens, gives form, is human: in other words, the Mediterranean element whose racial representatives in Germany are the Jews. Anti-Semitism is the need of breaking through to a most wretched, reactionary, fruitless "freedom" and independence, arrived at only after the bonds of civilization have been shaken off—without which there would be no Germany in any higher sense of the word.

What I am telling you here is not new: others, greater men, have said it before, and even I myself have expressed the same thing as far back as it seemed to me necessary to do so. The cultured German, educated in the spirit of Goethe and for whom according to the words of his master, "the only problems of importance are those of culture against barbarism"—he *cannot* be an anti-Semite and must deny to himself any part in this cheap folk-amusement; for he senses with accuracy that the very fundamentals of his own world are here at stake: the Christian-Classical basis of Occidental civilization, along with everything that rests therein in European thought and ethics: ideas of freedom, truth, right and humanitarianism. In serener times these ideas lose some of their pathos; and the mind, fundamentally sure of their immorality, may treat them lightly and even with irony. But in so severe an epoch as the present, in times of war, as one might say, they resume all their exacting and decisive seriousness. A man must either recognize them, or deny them—and he, who denies them, is I am convinced, a lost spirit and a lost soul.

And we must in all this consider not only the fact, that the Jews are as great a historical factor in the intellectual constitution of Europe as were the Greeks; which consideration keeps men like me so definitely removed from any form of anti-Semitism. We must further keep a lively sense of the importance and the indispensibility of the Jewish spirit to the *present* and the future of the continent.

DON ISAAC ABRAVANEL BORN 500 YEARS AGO

(Continued from page 8)

religious point of view. He tried to interpret the words of the Holy Books from the social and political sides as well, thus anticipating the modern commentators by a few centuries. He, also, made extensive use of, and often quoted the Christian Exigetes like Jerome and St. Augustine. For this reason, perhaps, he has a considerable influence on the later Christian translators and commentators of the Bible. He also displays good literary sense and critical insight in providing every book of the Old Testament with an introduction in which he analyzes the contents of the book and makes some valuable comments. A fault that can be found, however, is that he is inclined to be prolix. At one point he departs from the accepted Jewish tradition and follows the Christian practice of placing Daniel among the prophets. This is done probably to strengthen his argument for the appearance of the Messiah at a certain time, inasmuch as the book of Daniel forms the basis of his Messianic Eschatology.

Statesman, exigete, financier, philosopher, idealist and practical man of affairs—such is the description in brief of Don Isaac Abravanel. In character he was noble, generous and sincere. If one were asked by what qualities the futuer generations will remember this unusual man the answer might be that he will not be remembered for his philosophy. Mediaeval philosophy, even at its best—except from an ethical and theological standpoint—is no longer a living issue; it is only of scholastic interest. Abravanel will be remembered chiefly for his heroic spirit and manhod. If he had chosen, he could have remained in Spain, rich and honored. Others in high positions among whom was his friend and colleague Abraham Senior, chose the latter course, though at the price of renouncing their Judaism. Not so, Isaac Abravanel. He risked everything to remain with his brethren, partaking of their hardships and sorrow and experiencing their dangers and sufferings. One must pause in admiration before such a man and exclaim in eulogy: here is a hero, a true Prince of Israel.

JEWISH EVENTS REVIEWED

(Continued from page 12)

Anti-Jewish propaganda, fostered by Nazi forces, is spreading in Argentina. Much literature, urging boycott of all Jews and Russians, is being distributed in Buenos Aires.

* * *

Although German charitable and cultural institutions are exempt from taxation, the German Supreme Court in Leipzig has placed Jewish institutions of that character in a different category. The court denied such exemption to these institutions on the ground that they did not benefit the German people.

In the Freudenstadt district the Nazi government has succeeded in completely wiping out the extensive cattle trade previously carried on by Jews there. This has been accomplished by the Nazis' inducing all the insurance companies in the district to refuse to insure any cattle purchased from Jews or through Jewish agents, and all the banks to refuse to lend money to purchasers of such cattle from those sources.

Professor Frank, of Heidelberg University, is touring Germany for the special purpose of lecturing to officials on the "Ways of Jewry." He is to furnish them with "scientific reasons" for removing Jews from public life and for justifying Nazi anti-Semitic activities. This mission is necessitated by the failure of the crude methods of the blatant Jew-baiters to influence the more educated and higher officials.

* * *

Although it has authoritatively been denied that the Italian government intends to institute an anti-Jewish policy, Fascist attacks on Jews and Zionism are increasing with alarming intensity. In a book, "The Jews in Italy," by Deputy Paolo Orano, a University professor and a prominent member of the Fascist party, Zionism is violently attacked as being "anti-Italian." It is said there that the establishment of a Jewish National Home in Palestine is inconsistent with the interests of Italy in the Mediterranean. The author declares that "Zionism in Italy is absurd and undesirable, for it brings Italian Jews in contact with the Jews in liberal and democratic countries. It is impossible to be a good Italian and a Zionist." In the *Tevere*, a pro-Nazi paper, racial legislation against per-

sons of Jewish blood is demanded. It has published a list of 1600 Jewish families in Italy which, it says, "may be of service at the present moment." One of its articles urging racial legislation has been reproduced in the *Quadrievio*, an extreme Fascist organ.

* * *

Major Broadhurst, former Chief of the Palestine Police, speaking on "Ten Years in the Palestine Civil Service," declared that he had never known a single case of cruelty to children by a Jew, that there was very little crime or drunkenness in the all-Jewish city of Tel-Aviv, that there were no idlers in that city, and that the Jews had transformed Palestine from a desert into an oasis.

* * *

An intensive campaign is being prosecuted in London to provide for the religious education of young Jewish girls. Organizations, including the Jewish Religious Education Board and the Union of Hebrew and Religion Classes, are providing facilities for instructing thousands of Jewish girls in their religion so as to prepare them for their duties as Jewish wives and mothers and to enable them to retain their position in the community as self-respecting Jews in the face of anti-Semitic influences.

* * *

In Warsaw, the anti-Semitic Endek Party sponsored business concerns for the purpose of driving the Jews out of business. As a supposed aid, these concerns exhibited signs to the effect that they were not Jewish. Many of them, however, found their business decreasing and a large number closed. Their association, consequently advised them to remove the "non-Jewish" signs.

* * *

An orthodox Jewish agricultural and handicraft training school has been established in Sweden. It is intended to prepare young Jews for Palestine settlement and practical life generally. A group of young Chutzim is connected with the school. The institution is operated on a non-profit basis, being subsidized by the Jewish communities in Stockholm and Goteborg and by private individuals.

* * *

In the recent Bucharest municipal elections, thirty-six seats were at stake. A very vigorous campaign was waged

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by anti-Semitic parties. Not a single seat, however, was won by them.

* * *

Dr. E. Moses, a prominent Jew, has been elected Mayor of Bombay. He is the third Jew to occupy this office.

* * *

An anti-Jewish article published in an organ of the Salzberg Teachers' Union was denounced by the local Society of Catholic Teachers as being "out of keeping with the true Austrian spirit."

* * *

Defamation of Jews by the Algerian press may cease if the promise of M. LeBeau, Governor-General of Algeria, is carried out. The Governor-General informed a delegation of Algerian Jewish leaders that legislation is being enacted to prohibit the malicious expression of opinion with respect to religious connections, views, honor and liberty of the individual.

ABRAVANEL'S ROSH AMONAH

(Continued from page 8)

these things belong not to the fundamental doctrines, therefore he omitted them there; the question arises, why did he name them among the "Principles of the Law," while he mentions no other commandment? If they belong to the principles of the Law, why did he omit them among the cardinal doctrines?

The third objection is this: Of all the thirteen fundamental doctrines, and the principles of the Law, he counts only two among the divine commandments, viz: the existence of the Deity and His union, to which he adds: "And the knowledge of these things is a positive divine commandment." So he also counts them in his book on the "Number of the Divine Commandments." None of the other doctrines or principles is counted among either the positive or negative commandments. This is very strange. If those indeed, are fundamental doctrines and principles of the Law, which one must believe, how is it that God did not command us to do so? Again if we are at liberty to believe or disbelieve them, it is a plain contradiction to what he says, that every believer in religion must believe them. We can not remove this objection by the supposition that Maimonides like Chisdai thought cardinal principles are no objects of option, while commandments must be left to our free-will to obey or disobey them, therefore he did not count them among the commandments;—for he counts the existence of the Deity and His unity on both sides, also among the commandments. Nor can it be maintained that he counts not all cardinal doctrines among the divine commandments, because he did not find passages in Scriptures where they are commanded;—the third doctrine, that God is no corporeal being is based by Maimonides himself upon a passage of Scriptures, viz: "And ye shall be very careful for the sake of your lives, for ye have not seen any similitude," &c., and the ancient doctors already said *Hishshomer* (used in this passage, *V'en* and *Al*) in the law denote a prohibitory commandment. Why then did he not count this among the divine commandments? The same is the case with the doctrine of God being the first and primitive cause of all entities which is said plainly in Scriptures: "For in six days God made heaven and earth," &c.; the same is

the case with the doctrine that God only should be worshipped, as Scriptures say, "And ye shall serve the Lord your God;"—the eternity of the Law, which doctrine he bases on the scriptural passage: "Ye shall not add thereto, nor diminish thereof." Why then did he omit these doctrines among the divine commandments founded on Scriptures, especially as he mentions other commandments based much less on the Bible?

The fourth objection is this: Why does he begin his book *Madda* in speaking of the first doctrine to be "The principle of all principles, and the pillar of all wisdom," when he should have said, "One of the first principles is to be in the existence of the Deity." What is it to us in a theological respect, whether this is also the pillar of all secular wisdom? He uses this phrase neither in his commentary to the *Mishna*, nor in his book on the commandments. I must also object to the words he uses in that connection, "Therefore His truth (of his existence) has no similarity to the truth of any creature." There is no need for this passage.

The fifth objection is this: He writes in the third paragraph of *Madda*, "This Essence is the God of the world, the Lord of all the earth, and He is the Moving Power of the uppermost orbits," &c. This idea, however, that the First Cause is the moving power of the uppermost orbits, has no connection with the existence with the Deity and the necessity of His existence. Philosophers have spoken much on this topic. Maimonides in his *Morch*, said many contradictory words on this matter, as I have remarked in *Atereth Sekenim*, a work which I wrote in my youth. Why then did he take this doubtful demonstration to explain the first principle, and why made he no mention thereof in his commentary, to the *Mishna*, or his book on the commandments. The evidence of the existence of the Deity being based on the perpetual motion of the celestial bodies, actually refers to the eternity of matter, which Maimonides never believed. Therefore I ask, why is this mentioned in *Madda* and no where else, if it was necessary to support this first principle?

The sixth objection is this: Maimonides on the "Principles of the Law" on expounding the unity of God he finds it difficult to prove it, therefore

resorts to the indirect evidence by the premise of God's being incorporeal, and the motion of the orbits which is an evidence for the existence of God according to Maimonides, and not for His unity. Another question is, why does he not quote, as a proof of God's unity, the scriptural passage: "For the Lord he is God in heaven above and on earth beneath there is none beside," which he quotes as proof for the existence of the Deity, while it actually proves His unity? Still another question is this: He says in the book *Madda* in explanation of the first principle: "Whoever believes in a Deity beside the One true God trespasses the Law, "Thou shalt have no other gods before me." This commandment, however, is directed against the plurality of gods or polytheism, therefore Maimonides should have mentioned this after he stated the doctrine of the unity of God, and not as he does after he mentioned the doctrine of the existence of the Deity. If the belief in the existence of the Deity is a divine command its opposite is not to believe in another god; its actual opposite is atheism.

The seventh objection is this: He says in the first place that God is the absolute and necessary existence, he counts, 2 He is One, 3 He is incorporeal, 4 He alone is primitive. Theosophists expounded already that the dogma of God's being the necessary and absolute existence necessarily includes His being one, incorporeal, no body and no force in the body, eternal without beginning or end; for without these qualities the necessary and absolute existence of God can not be imagined. It therefore follows that the first doctrine includes the three following next, so that they need not have been mentioned at all.

The eighth objection is this: He counts among the cardinal doctrines the belief in the resurrection of the dead, taken from the *Mishna*: "And these have no portion in the world to come, who say the resurrection of the dead is not taught in the Law," &c. But according to this *Mishna* the principal belief is not the resurrection of the dead, but that this doctrine is taught in the Law. Therefore the sages of the Talmud exerted themselves to prove that the Law teaches this doctrine, as they do in the section called *Helek*. The question against Maimonides then is, why did he make belief in the resurrection the fundamental doctrine, and not, as his sources do, the belief that the resurrection is taught in the law?

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ALONG THE BORSCHT CIRCUIT

(Continued from page 4)

a comic, who excruciates the guests on the porch by wearing funny hats and falling into the swimming pool.

This staff puts on some sort of show in the Casino every night. Sometimes the shows are stolen from recent Broadway hits, but no one seems to catch on, and if they do no one cares. A typical week goes like this:

Monday, game night; Tuesday, marshmallow roast around a camp fire; Wednesday, concert; Thursday, novelties, probably a "Topsy Turvy," in which the men dress as women, and vice versa; Friday, dramatics, with the lifted scripts; Saturday, a musical revue, featuring spicy blackouts, and Sunday, a general get-together, for hellos to new guests and good-byes to departing ones.

The season runs ten weeks, from July 1 through Labor Day, with Memorial Day week-end the tryout period. Like Mr. Ross, Miss Levy sometimes finds the resort owners a bit trying. She has no use, for example, for the owner who looks over an aspiring social director and says, blunt-

ly, "Well make me laugh." She has seen strong men wilt under such treatment. She is also dubious of an owner who asks how many suits a prospective employee possesses.

"That may be important," she said, "but what about talent?"

Besides borscht, which is a gift of a *Variety* linguist, the circuit is known as the Smetena Farms (after the Jewish dish of sour cream) and the Alpiners Round (because the camps are in the mountains, although no one seems eager to climb them).

"To be a success in the mountains, you have to have looks, talent and sex appeal," said Chubby Lentz, unself-consciously. Mr. Lentz has been a success in the mountains himself for the last eight years and he has every expectation of repeating this summer, when he will be at the Hotel Brickman, at Fallsburg, N. Y.

"You have to be a good mixer. The men guests love to be able to call the prima donna 'dearie,' and if she don't like it, she gets the gate. Also, the girls regard us men as personages from the theatrical world, and we have to be nice to them. Sometimes that's hard, and sometimes it isn't. The

management likes you to dance with the girls and take walks with them at night. The only time the management kicks is when you dance with only one girl. The management does not approve of your concentrating yourself like that.

"Lots of the guests are stenographers and clerks who try to crowd a year of romance and adventure into a two-week vacation. That is tough on the staff, because we have to keep up with every group that comes up for two weeks. I figure we live about twenty years each summer.

"You get plenty of laughs, though. Personally, the honeymooners hand me the biggest laugh. I make it a point to sit around talking with them in the evening. Around 11 the guy starts looking at the girl, or the girl starts looking at the guy, but I keep right on talking. Sometimes I have kept a honeymoon couple sitting in the lobby until 3 o'clock in the morning, just talking. That is worth a laugh any day."

At many of the resorts, particularly the less ambitious ones, the performers double up as waiters, busboys, swimming instructors and night clerks.

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JEWIS IN ITALY

A MINISTER'S CREDO

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JEWISH BOOK

MAGAZINE DIGEST

JEWISH NEWS IN REVIEW

JUNE

1937

FROM SEARS - BROOKLYN :

Greetings to the Delegates of the Annual Convention

Zionist Organization of America

Zionist Organization of America



HARRY MARCUS
Delegate

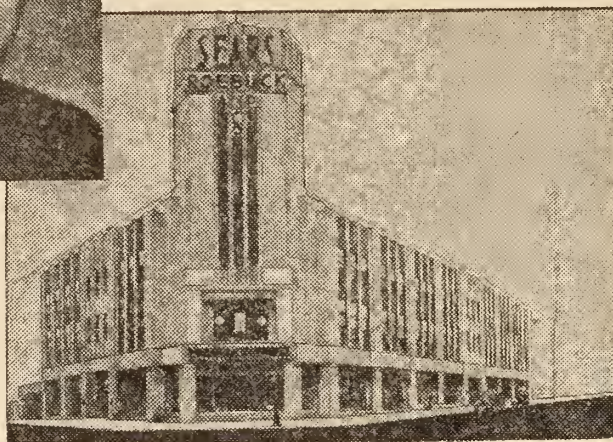
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The eyes of the world are upon us, the delegates to the Fortieth National Convention. For in our hands are decisions of such far-flung scope, magnitude and import that future generations may look back upon our deliberations and acts and mark from them the beginning of a new epoch in Palestine.

This is a grave, a critical hour in the history of our People—one in which we must have the wisest and coolest of heads—the most searching and most daring of analyses—the strongest and most positive of acts. We must call the attention of all the nations of all the world to the road we shall here decide to travel.

HARRY MARCUS.

SEARS—BROOKLYN JEWISH EMPLOYEES GREET DELEGATES

We, the undersigned Jewish employees of the Sears, Roebuck & Co., Brooklyn store at Bedford Avenue and Beverly Road, cordially welcome delegates to the Zionist Convention in

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BROOKLYN JEWISH CENTER REVIEW

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No. 41

FORTY YEARS of AMERICAN ZIONISM

THE convention of the Zionist Organization of America, to be held in New York beginning June 26th, ordinarily would have been given over to celebrate the fortieth anniversary of the founding of the movement which took place in 1897.

Events that may be of grave consequence to Zionism make it necessary to relegate the jubilation to an obscure place in the program of the convention. The report of the Royal Commission may or may not make its appearance by the time the delegates assemble at the Hotel Roosevelt. In the meantime, Zionist public opinion is enervated by conflicting rumors emanating one day from London and the following day from Jerusalem.

There seems to be a general impression that whatever recommendations the commission may make, the rebuilding of Palestine will receive a serious setback. This spirit of pessimism in Jewish ranks is undoubtedly due to our unfortunate experience with previous commissions.

And yet, despite all the setbacks in the past, the Jews have gone ahead with their work of reclaiming the land and will go on in the future.

Rabbi Hillel Silver, in his brilliant address delivered at the United Palestine Appeal dinner held in the Brooklyn Jewish Center, stressed this point when he said:

"If a government whom we trusted, and whose pledge was enforced by international agreement intends to go back on its word, we have no armies or navies to send against it; we will not and shall not resort to physical violence. We will say we cannot accept it. We shall wait for a new orientation for the recognition of our just claims for the whole of Palestine. We must not yield to any compromises. We ask for no concessions. We ask for the right to keep the doors of Palestine open to the tens of thousands who want to go there to escape persecution."

"We do not have to complete the job today. All we ask is the right to build the country which has been neglected for centuries."

The Jews of Palestine, too, are not dismayed by news of possible restrictions to their work. They are undaunted in their resolve to rebuild Eretz Israel in the face of all obstacles. Their optimism is as amazing as the record they have achieved in the field of colonization during the past forty years.

The coming Zionist Convention will have accomplished its purpose if it will succeed in creating a spirit of optimism and courage to match that of the Jews in the Holy Land.

—J. G.

CHILDRENS' CAMPS AND THE JEWISH CHILD

WITHIN a week or so thousands of Jewish children will leave their homes to spend the summer months in camps. The institution of camping has grown in popularity, and we can well appreciate the reasons that are responsible for this tremendous growth. For eight or nine weeks the child enjoys the beauties of nature and the benefits of outdoor life under the supervision of expert guides and directors.

We wonder, however, how many parents have given thought to the Jewish aspect of camping. If the child enjoys a Jewish training at home and in a Hebrew School, this training may be nullified if he happens to go to a Camp where a contrary spirit prevails. On the other hand, a camp where Jewishness is in evidence, where the directors are trained in Jewish life and problems, can be of inestimable value in inculcating Jewish ideals in the heart and mind of the child.

We hope and trust that parents will begin to consider these phases of camp

life. Just as they are interested in learning the physical qualifications of the camp, let parents also consider their Jewish qualifications, and the child will derive that benefit from his or her summer vacation which may prove of extreme value in their Jewish life.

—I. H. L.

FOR AN IMAGINATIVE JEWISH WORLDS' FAIR EXHIBIT

WHENEVER Jewish participation in the New York Worlds' Fair is discussed the opinion is almost instinctively expressed that the Jewish exhibit should reveal Jewish achievements in this country and the role Jews have played in the up-building of the United States.

Of course the exhibit should show this. But that will be quite a routine contribution to the Fair, no matter how well planned. It will be regarded respectfully but with not particular inquisitiveness because most of us are acquainted with the essentials of American history, and certainly each racial group in this country has well catalogued its historical American accomplishments.

We should use more imagination in creating this exhibit. Jews have been conspicuously successful in developing and staging entertainments and art enterprises. There is no reason why these theatrical talents should not be exceptionally utilized to make the Jewish exhibit not only inspiring and stimulating but unusual and arresting-ly attractive.

—J. K.

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A MINISTER'S CREDO

By A Former Neighbor
REV. ALAN M. FAIRBANK

AS I leave Brooklyn to take residence in Connecticut, I am glad to pay tribute to the genial brotherliness and kindness of my neighbors at the Jewish Center under the leadership of Rabbi Levinthal. For some time now I have received the magazine of the Jewish Center, and have found in it many enlightening articles. I am glad to contribute my own personal testimony and conviction concerning the relations of Christians and Jews.

I have a few deep-running convictions.

1. My faith and life are centered in God, and the God I worship and whose will I endeavor to make my own is one God, the Creator of the earth, the Father of all mankind. I feel that our hopes for peace and justice and brotherhood in the world depend upon our belief in the unity, the creative activity and the fatherhood of God.

If God is one and all men are his children, any philosophy which is based on race, blood or soil, is built on sand and cannot endure permanently.

2. I do not believe that any grouping of human beings that casts a stigma on individuals because they belong to the group is ever true. Especially is this so when we consider the groupings of race or religion or color. Each individual is a child of God and should be judged by no one but himself.

3. If God is one and no groups can be damned or glorified "in toto," then the passion of our lives should be to break down barriers and build up every influence, organization and conviction which will make for the unity and the peace of mankind. To attain this end certain steps must be taken.

It should be our endeavor to understand groups that have a different heritage or tradition than our own. The reason why other people act the way they do is not because they are born Jews or Germans or Russians or Negroes, but mainly because of the history back of them and the environment around them. Kipling wrote:

*"East is east, and west is west,
And never the twain shall meet."*

—but I believe that the Chinese or the Hindu acts the way he does not be-

cause he has a different blood inheritance, but because through hundreds of years traditions and ways of acting have been ingrained in his life. The Jew passionately desires advancement in the professions and in business because for centuries he has been op-

pressed and held down and restricted. Even Hitler's Germany we all realize is the result of the unjust and harsh treatment of Germany by their conquering foes, the Allies. To understand is to love. Hate is built upon
(Continued on Page 23)

VIEWS ON JEWISH PARTICIPATION IN WORLDS FAIR

(In a recent issue of the REVIEW the form of Jewish participation in the New York World's Fair was discussed. Among the editorials from other publications that followed the two below will be of interest.—EDITOR.)

A JEWISH EXHIBIT

THE *Reconstructionist* of April 30, raises an important question when it warns against allowing the Jewish exhibit at the New York World Fair of 1939 to fall into the hands of assimilationists and philanthropists.

That American Jewry is deserving of a display of its achievements at the World Fair is not questioned by any Jewish group nor by the Fair authorities. Such an exhibit may be made part of the proposed Temple of Religious Liberty suggested some weeks ago by Mr. Michael Williams and seconded by Mayor La Guardia. Since the lines of religious division very often coincide with ethnic groupings, it may be possible to convert an exhibit of various religious denominations into one devoted to the social, cultural and religious achievements of the respective ethnic groups. There may even be an opportunity for the establishment of a special Jewish pavillion if the Jews, who represent one fourth of New York's population, make the proper representations.

The Jewish exhibit can serve not only as a means of Jewish self-enlightenment, but, what is more important, as an instrument of enlightening our neighbors on the positive and constructive achievements of American Jewry. In that sense a truly representative exhibit would accomplish much more than many a good-will and mutual understanding conference. In cases deal-

ing with Jewish defense various Jewish organizations together with the press, the theatre, literature, have readily united for the purpose of common action.

—The Congress Bulletin

AVOID MISTAKES!

IN 1939 there will be a World's Fair in New York City. Plans for this vast undertaking, which will be held in observance of the 150th anniversary of the inauguration of George Washington as the first President, are in process of formulation. All sorts of exhibits are being considered.

In view of the historic importance of this great exposition American Jewry ought not to miss the opportunity to set up a Jewish exhibit at the Fair. What the Jewish exhibit should consist of, who should determine its nature, and content, are questions of vital import that ought not to be decided hastily. They require sound thinking and social vision. And they should not be entrusted to a group of self-appointed leaders.

It seems to us that a Jewish exhibit at the World's Fair is of sufficient importance to warrant the creation of an independent Jewish authority comprised of representatives of every viewpoint and interest in Jewish life. The exhibit ought to reflect Jewish history in America for the last century and a half. To do that it is essential that Jewish educators and historians as well as philanthropists and communal leaders have a voice in creating the Jewish exhibit. Let us not repeat the mistake that made the Jewish exhibit at the Chicago Fair in 1933 an insignificant little thing.

—N. Y. Jewish News

JEW IN ITALY

by DR. ELIAS N. RABINOWITZ

THE history of the Italian Jews does not stir our imagination as does the story of Spanish Jewry, or the stories of the Rhineland and the Polish Jews. Italian Jewish history does not possess the poetry and the glamour of the Spanish period, nor the sentiment, devotion and concentration of the era of Rashi and the Tosaphists, nor the unity and constructiveness of the Polish period. Yet Italian Jewry has played a very important role in the past, has contributed much toward Jewish development and has given us some outstanding personalities, some brilliant luminaries in the galaxy of Jewish scholarship. The first Jewish physician to write on a medical subject away back in the middle of the 10th century, a millennium ago, was an Italian Jew, Shabetai Donolo. The first Jewish lexicographer, upon whose work all subsequent Talmudic and Rabbinic studies are, to a considerable extent based, was an Italian Jew of the 11th century, R. Nathan B. Jehiel of Rome. Coming down closer to our own times, it is noteworthy that, excepting some sporadic attempts, on the part of Spanish commentators, notably Ibn Ezra, Kimli and Ralbag, the first serious effort at literary criticism of Biblical and Rabbinic literature was made by an Italian Jew of the 16th century, Azariah dei Rossi in his *Meor Enaim*. Two centuries later it was an Italian Jew who was the founder, we may say, of the modern Hebrew style: the talented saint and scholar, R. Moses Haim Luzzato, author of the *Mesilath Jesharim*. A century later another Luzzato, Samuel David, distantly related to R. Moses Haim,—Shadel as he is known to all Hebrew scholars,—was one of the pioneers of the so-called, "Jewish Science," and forms an important link in the chain of Jewish scholarship between the old tradition and the new enlightenment, "Haskalah."

In so far as Jewish cultural contributions are concerned, the Italian Jew has done very little. It's true that some exceptions may be noted. It was an Italian Jew, the late Dr. Sabatino Morais, a native of Livorno (Leghorn) who left an indelible impression on American Jewry in the founding of the Jewish Theological Seminary of America, and whose influence was even greater because of the stamp of

his kindly, benevolent, even saintly personality on his generation of Jews in Philadelphia, where for a period of almost a half century he acted as minister and spiritual leader of the Spanish-Portuguese Congregation "Mikveh Israel," and elsewhere. Another cultural contribution to the Jewish world by an Italian Jew in recent years was the publication of "The History of the Jews of Florence" by Humberto Casuto, a book highly acclaimed in Italian literary circles. The author, a distinguished scholar, was the recipient of an award from the "Accademia dei Lincei". Isolated examples of Italian influence on the general Jewish outlook may, perhaps, be discovered here and there.

Although the Italian Jewry is the oldest on European soil, it was always, it seems, limited in numbers. There were Jews in ancient Rome as early as the Maccabean period, and there was a well-established Jewish colony in Rome during the time of Cicero. It is true, as Benito Mussolini has pointed out in one of his public addresses, that Jews participated in the funeral of Julius Caesar and were among his most grieved mourners.

The Jewish population of Italy must have been considerably enlarged through the conquest of Judea. In fact, there is a tradition among the Italian Jews that the famous De Rossi family was transported to Italy from Jerusalem by Titus.

Although there were occasional persecutions, and finally a segregation of the Jews to the Ghettos in the Italian city states, nevertheless the Italian Jews fared better than their co-religionists elsewhere; there was neither such tragic cruelty as displayed in the expulsion from Spain nor that ruthlessness characteristic of the German, French and later of the Russian persecutions.

The Jewish population of Italy was probably never very large. There was at one time a considerable influx of Sephardic Jews, immediately after the expulsions from Spain and Portugal. They settled particularly in Tuscany and Venetia and brought with them much wealth and distinction, especially to the cities of Livorno, in the Florentine state, and Padua, in the Venetian Republic. The extent of this

immigration may still be noticed in the names of Spanish origin among the Italian Jews. But the increase in population, as we reckon populations in our time, was rather negligible. The Jewish population of Italy at the present time is hardly over 70,000, out of an entire population of approximately 45,000,000, or one to every 600. Milan has the largest Jewish community, about 8000, and that is only one-half of 1 per cent of the entire population. Trieste has the largest percentage of Jews, 6500 in a population of 250,000. That is a little more than two per cent. This is not surprising when we remember that Trieste was part of the Austrian Empire until after the World War. Tuscany has a considerable Jewish population, especially the cities of Florence and Livorno, as also has Padua, in the province of Venetia. Southern Italy has few Jews. The large city of Naples, with its population of almost 1,000,000, has barely 1000 Jews. Sicily, which at one time had a very flourishing community of Sephardic Jews, now has about 1000 Jews in the entire island. In Sardinia there are approximately 200 Jews.

The attitude of the average Italian Jew is that he is first an Italian and then a Jew. This is clearly shown by the fact that the Zionist periodical, "Israel", published for many years in Florence, had hardly any circulation. No distinctive characteristics of the Italian Jew can be noticed outwardly. They have the same appearance, speak the same language, pursue the same trades or professions. Occasionally, you may be able to recognize a Jew by his given name, but there are also many genuine Italians by the name of Ginseffe (Joseph) or Giacomo (Jacob). Some proper names indicate their Spanish, German or Polish origin. There is a greater similarity between the Jews and Catholics of North Italy than there is between the Jews of Northern and Southern Italy. This comparison, however is hardly valid because the number of Jews in the South of the peninsula is so small. We can quite correctly state that the Italian Jew differs from his non-Jewish neighbor only in that, instead of attending mass on Sunday, the Jew

(Continued on Next Page)

sometimes visits his Temple on Saturday.

It must be said to the credit of the Italian Jew that he is proud of his Hebraic heritage. The Roman Jews are proud of their beautiful Synagogue as also are the Jews of Florence. All through Italy, wherever there is a substantial community of Jews, there are Temples of dignified appearance and of respectable proportions. Italy has about 100 Synagogues, some of exceptional beauty. To show how the Italian Jews reverence their tradition we may cite the fact that in the small town of Fossano, in Piedmont, inhabited by only twelve Jews, there is a fine synagogal structure, the gift of a pious and wealthy Jew.

In Rome there was incorporated in 1920 what we may term a "Union of Hebrew Schools and Communal Institutions". The purpose of its formation was to promote interest in Jewish culture and to preserve documents and memorials relative to Jewish history. In other parts of Italy Jews have organized various institutions for philanthropic purposes, such as orphanages and homes for the aged. But in general, the philosophy of the Italian Jew seems to be to place his charitable work on a broader basis, to spread the influence of his work and his money throughout the entire community. Thus the wealthy Italian Jew, Baron Leopoldo Franchetti, at the beginning of this century, spent a great part of his fortune to eradicate illiteracy in Southern Italy.

The Jews of Italy are very patriotic and very jealous of their rights and privileges. In front of the large temple in Rome, dedicated on July 4, 1914, in the presence of the Italian King, a large tablet was placed on which are inscribed names of all Roman Jews participating in the World War. The King was also present at the unveiling of this tablet. Similar tablets have been set up in other communities where Synagogues exist. As an indication of the pride of the Italian Jew in his privileges it is apt to mention that the Roman Jews celebrate the date of the abolition of the Ghetto of Rome in September, 1870, as a special holiday, and conduct appropriate ceremonies in their principal Temple.

Several years ago, before the publication of the covenant between Mussolini and the Vatican, there were some misgivings among the Italian

Jews. Fear was expressed lest there be some infringement on what they now consider their sacred rights. Great was the general rejoicing among the Jews when the document was issued and it was discovered that the religious privileges of all denominations remained unimpaired and that the Jewish Rabbi and the Protestant Minister retained all prerogatives of his calling.

The Italian Jew is highly literate. While illiteracy among the general population of Italy in 1919 reached the average of 64.5% the average among Jews was only 5.8%. The number of distinguished Jews in proportion to the population was 292, computed on the basis of one to 100,000, while it was only 67.9 computed on the same basis in general population. In other words, a Jew had almost fifteen times as much chance to get into the Italian "Who's Who", than his Gentile neighbor.

Jews have reached positions of distinction in the arts, in the professions, in finance, in all pursuits, in fact except in agriculture. Even a small town which has hardly any Jewish population may have a distinguished Jewish physician. The medical profession has become a tradition among the Jewish population of Italy. Many have been the attempts of Pope and Prince to eradicate the Jewish medical practitioner, but to no avail. The Jewish doctor has persisted. We are told that in the Middle Ages some Jewish physician whose name is unknown to us predicted that the only cure for hydrophobia was found in the sick dog himself. In this way, the unknown medico anticipated Pasteur by some 700 years, if we give credence to this tale.

In literature, there are many notable names, some of which have become known outside of the Italian Peninsula. In science, Jewish names are connected with many improvements in radio, improvements which the Italian government values highly for its military program. Many an Italian Jew has become proficient in mathematics to such an extent that it is said that the mathematical basis for the theory of Relativity was laid in Italy by Italian Jews. Distinction has been attained by Jews in painting, in sculpture. In the Universities there are many Jewish Professors. The Italian tradition of academic freedom, in so far as it does not interfere with the philosophy of the new regime, has

been retained. The Italian University has always been a democratic institution. Ever since the days of Elijah Levita at Padua, in the 16th century, Jewish teachers have taken part in the field of higher learning.

It can be seen from the picture drawn here, that the Italian Jew has found honor and reward in many fields of endeavor in his country. As to his interest in Jewish affairs, that is another matter. His attitude towards Zionism is rather negative. Zion as a centre for Jewish cultural work, yes. Palestine as a recognized homeland for the Jew, no. Not at least, in a political sense. The Italian Jew is thoroughly Italian. There were 11 Jewish generals in the Italian army during the World War. Not even the account of the Palestine massacre of 1929 could arouse the masses of the Italian Jews. There were public protests against the outrage in the Jewish Temples, in which Catholics as well as Jews participated, but special stress was laid on violation of human rights and religious liberty. The idea of national solidarity never entered their minds.

It has been said that Spanish Judaism has absorbed so much from its contagious Arabic culture that it has become almost part and parcel of the Arabic civilization. Mediaeval Franco-German Jewry shrunk within itself in order to keep its heritage out of contact with a hostile world. But Italian Jewry left its impress on its surrounding culture. This statement is open to attack from many angles. One thing is true, that great as were the presentations of the Italian Jews to the world at large, nothing can be detected of a truly Hebraic character. In fact, the two greatest Italian Jews of the last 50 years, Luigi Luzzati and Cesare Lombroso, though both of them of Rabbinic stock, showed little evidence of their Hebraic origin. Some one has truly said that Luzzati was a great Jew, if not a complete Jew.

Today, in the mind of Mussolini, Zionism is in some way associated with British power and British aggrandizement. His target now is the Zionist doctrine. His satellites preach against Zionism because it contains the element of a double allegiance. According to their point of view, the Zionists are traitorous to the cause of a totalitarian state. They disapprove of racial discrimination in Italy, as is

(Continued on Page 22)

Sholom Asch on the Jewish Book

ON Tuesday, June 8, 1937, Sholom Asch lectured at the Brooklyn Jewish Center. The famous Yiddish novelist had come to America for a short visit in the interests of the Joint Distribution Committee. An invitation was extended to the famous author to address a meeting sponsored jointly by the Library Committee of the Center and the *Yiddische Buch Gezelschaft*. The proceeds are to be used for the acquisition of Yiddish Books for the rapidly growing library.

Among the distinguished guests was the venerable Yiddish orator, Rev. Zvi Hirsh Masliansky. Rabbi Israel H. Levinthal presided.

The first speaker to be called upon was Rabbi Louis Hammer, chairman of the Library Committee. Greeting Sholom Asch in the name of the library, Rabbi Hammer said in part: "In recent years we have seen a revival of Yiddish in our midst. Last year, Yiddish lectures arranged in the Center drew capacity audiences, whereas in former years barely a handful responded. Some will conclude that it is due to greater Jewish consciousness, aroused by the persecutions in Germany and Poland. Perhaps that explains it partly. But, the main reason, to my mind, is the fact that Yiddish has received worldwide recognition recently because of the splendid works that have been recently translated into English and other languages. The world has come to realize that there are Yiddish works worthy of a place in the literature of the world. For this realization we are indebted primarily to Sholom Asch. It was mainly through his works that Yiddish literature received that recognition. In rapid succession there have appeared in English "Three Cities", "Salvation", "Motke the Thief" and "The War Goes On." Each one of them received wide acclaim."

Rabbi Levinthal then called upon the Rev. Masliansky. He was heartily welcomed by the audience. He spoke of the great contribution that Sholom Asch had made to Jewish literature and the famous author's devotion to people. At every Jewish crisis in recent years he has come forward to help remedy their desperate plight. The venerable orator showed that he had lost none of the sparkling humor for which he was famous. He informed the audience that he was engaged

in organizing a society that already counted its members in the millions. The aim of the society is to see "that young people should not die and that old people should not be born."

Mr. Z. Melamed, executive director of the *Yiddische Buch Gezelschaft* then spoke of this new organization, which has its headquarters in Poland, and whose aim is the dissemination of Yiddish literature in America and other countries. He appealed for the establishment of a good Yiddish department in the Brooklyn Jewish Center. This would stimulate other centers to acquire Yiddish books for their libraries.

Rabbi Levinthal paid great tribute to Mr. Asch when he called upon him to deliver his inspiring message. Some notes of the author's address follow:

"I have come here primarily to speak about Hebrew and Yiddish literature, both of which are very dear to me. But, no gathering of Jews in these days can remain indifferent to the critical condition in which our brethren find themselves. I do not come to bring you pessimistic thoughts. I prefer rather to bring a message of hope.

"It is a source of great joy to me to see such a large gathering of our youth here. I would like the Jewish youth to understand that we are now engaged in a great struggle to save the institutions which have made possible human progress. It is a struggle of Democracy against Fascism, of liberty against oppression, of justice against injustice. The world is attempting to force the Jew back into the Ghetto, to rob him of the human rights which he was able to obtain through the American and French Revolutions.

"We are products of emancipation. All we have we owe to the principle of Democracy. Now, however, there are great forces attempting to rob mankind of this precious treasure and introduce once again the cruelties and barbarities and injustices of past ages. The persecution of the Jew at present is a link to this chasm of injustice. But while three years ago, when Hitler appeared on the scene, Nazism and all that it implies seemed to be a danger for the Jew only, now the world has come to realize that Nazism and Fascism endanger the peace of the whole world. This is the one consoling aspect. *We no longer fight alone*

against this great menace. We have the non-Fascist world on our side.

"In Poland there are many non-Jewish workingmen who realize the great injustice that is being perpetrated against the Jew by Fascism, and they are helping the Jew in his struggle. In Spain also this great struggle is going on.

"I derive also a comforting thought from events in Russia in the last 20 or 25 years. We all remember the famous Mendel Beilis trial in Kiev in 1913. Russia was then sunk in barbarism and was still ready to listen to the blood libels against the Jew. The whole of Europe bowed in fear to Nicholas II. Who at that time could imagine that such a powerful force could be subdued! But 9 years later Tzarism had been wiped off the face of the earth and now we hardly remember its existence. There is a certain inexorable logic in history which ultimately makes justice triumph over injustice and light to prevail over darkness.

"It is this same logical motive in history which will bring the downfall of Hitler. We already witness the beginning of the end. Three years ago, we the Jews, fought single-handed against Hitlerism. The nations of the world and the Vatican turned a deaf ear to our pleas for assistance. But now, England, France and the whole world are trembling, and are beginning to align themselves on our side in our fight for justice and democracy.

"For 2000 years or more we have been carrying on this struggle. What has given us the courage and perseverance? It was the *Jewish Book*. Our poorest mothers who used to peddle and engage in the most menial occupations to earn a livelihood devoted their first meager earnings to the training of their children. Their first worry was *schar linud* (Hebrew education.) The result was that while in Russia 97% of the population was illiterate, among the Jews 97% or more could read and write. Thus was created the Hebrew and Yiddish literature.

"We modern Jews are *Yom Kippur Jews Tsar Yiddin* (Jews because of trouble and sorrow.) Our forefathers were *nachas yiddin* (Jews because of joy and pleasure). We today, are Jews by compulsion. Our fathers were Jews by conviction.

(Continued on Page 21)

A NEW TYPE OF HISTORY

A Review of Professor Baron's Notable Work

by DR. ISRAEL H. LEVINTHAL

JEWISH history books, like all history books, have been written with one aim in view.—to present the record of facts concerning the life of the people. Some have succeeded in giving a more interesting account of these facts than have others; some are detailed, some more scholarly, and some more popular, but all have the same objective.

Prof. Salo W. Baron, one of the distinguished Jewish scholars of our age, who is Professor of Jewish History, Literature and Institutions, on the Miller Foundation, at Columbia University, has set out to give us an altogether different type of Jewish history. In his three volumes of "A Social and Religious History of the Jews," which has recently been published by the Columbia University Press, he presents a sociological study of the Jewish people, giving us an insight into the reason the Jewish people are what they are, explaining how certain fundamental beliefs of this people came into being, and how their institutions arose and developed. Not content with detailing the mere facts that have occurred, he endeavors to give us the why and wherefore of these facts,—the religious, social and economic backgrounds, the interrelation of the social, economic and religious forces, as exemplified in the long historic evolution of the Jewish people. Thus every great achievement of the Jews, every important movement that arose in the life of this people, is examined from this standpoint. Whether it is the rise of the Prophets in Israel and their distinctive message, or the advocacy of monotheism, or the birth of Christianity and Mohammedanism, or in later times, the rise of Hassidism or reform Judaism or Zionism, all are explained from this sociological approach and thus appear to us in an altogether new light.

To realize the vastness of research that this work entailed, one need but take a glimpse into the third volume, which is devoted entirely to scholarly notes and a bibliography that covers practically everything that has been written on any of the themes discussed.

Professor Baron is not content with confining himself to the past. In an

Epilogue, beautifully written, he discusses the present crisis in which both Jews and Judaism find themselves, and gives us a searching analysis of the methods and measures adopted to meet it.

Because of the novel approach of this work, we cannot expect the author to be as objective in his treatment, as he who merely presents a recital of facts can be. Because he gives us the philosophy behind the facts, he is bound to be subjective in much that he says. Some may disagree with his conclusions, others may find fault with some of his premises; all, however, must agree that Professor Baron displays great erudition, vast scholarship, and a fine and keen understanding of the economic and social forces that have helped to mould the lives of our people in the past and in our day.

Here is a work that should be read and studied by every intelligent Jew. It is a history that should find a place in the library of every home where Jewish knowledge is appreciated and where Jewish culture is something more than an empty phrase.

THE Borough of Brooklyn embraces to-day the largest Jewish community of any city in the world. The most authoritative estimates give the Jewish population of Brooklyn as close to 900,000. It is interesting to study how this community grew from the humblest beginnings to its present pro-

portions. It is only about a century ago that the first semblance of Jewish community life appeared in Brooklyn with the organization of the first *Minyan*.

Mr. Samuel P. Abelow, a well-known figure in the educational field of our city, has done well to trace the history of the Jews in Brooklyn from those early beginnings to this very day. In his "History of Brooklyn Jewry," recently published, he tells the interesting story of how these pioneers settled on this side of the East River and struggled to develop their Jewish life and to perpetuate their Jewish ideals. It is a romantic story, and will interest all who have followed Jewish communal activities in this borough. This reviewer would have preferred to have had Mr. Abelow give us more of the early scenes. Jewish names are to be found in the activities of the earliest settlements on Long Island. We should have liked to read more about these pioneers, who lived here so long before there was any semblance of organized Jewish life.

But Mr. Abelow's work is a good beginning in this field, and is exceptionally fine in its description of the Jewish communal life as it has developed to this day. All who are desirous of studying the growth and development of the religious, educational and charitable organizations in Brooklyn will find this book not only helpful but very interesting.

SOCIAL JUSTICE AND THE RABBINICAL ASSEMBLY

(The following statement is a pronouncement of the social, political and economic views of the Rabbinical Assembly of America, the national organization of the conservative rabbinate, as formulated by its Social Justice Committee. The committee is making a practice of issuing semi-annual "comments" of this nature.—Editor)

THE bulk of laws dealing with social and economic issues adopted by Congress in recent years still represents an inchoate and often in-

consistent body of legislation that has been growing up piece-meal, often in response to political and other extraneous consideration. Nevertheless, we recognize the "New Deal" as a practical attempt to bring about orderly social change and thus demonstrate that democracy is capable of serving the needs of an evolving social order without recourse to the violence of dictatorship. We, therefore, applaud the general spirit of the New

(Continued on Page 22)

PROFESSOR MAMLOCK

by FREIDRICH WOLFE

*The Story of the Noted Play Produced by the Federal Theatre
And Current at Daly's Theatre*

Fictionized by JOSEPH KAYE

PROFESSOR Mamlock, chief of the Surgical Clinic, looked at the list that Dr. Hellpach had handed him. As a war veteran, as one who had fought with Hindenburg, and had been made lame by British shell-fire, he, a non-Aryan, had been exempted from dismissal. But Dr. Hirsch and four of his orderlies had to go.

This order came to Professor Mamlock after a period of change which he and his family had lived through as though in a nightmare.

Long established in Berlin as a surgeon, founder of a famous clinic, he had never dreamt that his Jewish birth would ever mean more than a record in the municipal archives. He was even married to a gentile woman. But National Socialism had come and he suddenly found himself an outcast. He was driven from his clinic, and when, in blind indignation, he fought against this action, he was bodily thrown out, beaten, and sent into the streets with an insulting placard hung on his chest.

He, Professor Mamlock!

But relief seemed to come. Through the intercession of such old friends as Dr. Werner Seidel, the editor-in-chief of the "Neue Taggeblatt," he had been restored to his clinic, though under the brutal supervision of his former assistant, Dr. Hellpach, the Commissioner of Hospitals.

Professor Mamlock, however, now lost all reckoning of the future. When he learned the fate of his associates, and saw that he could not save them, he took his pen and wrote in an additional line on the document dismissing his Jewish staff which Dr. Hellpach had handed him with vindictive satisfaction.

The Commissar read the line and grew white.

"This is a provocation against the government," he said.

Dr. Seidel, who was in the clinic, and who had been watching this proceeding apprehensively, approached with the query, "What's the matter?" and Dr. Carlsen, Professor Mamlock's assistant, and an Aryan too, also tried to prevent the storm he felt coming. "Gentlemen," he exclaimed, "I believe our nerves . . ."

"Nerves?" Dr. Hellpach exploded. "Nerves? See for yourself!"

He thrust the list at him. Seidel peered at it. Then he cried to Profes-

sor Mamlock: "You've put yourself on the list!"

It was true. Professor Mamlock had added his name to those who were to go.

Even Dr. Hirsch, the physician slated for removal, could not help the protest: "You're declining the government's offer?"

"Mr. Mamlock," said Dr. Hellpach icily, "considers it correct, demonstratively to reject the cooperation the government of national reconstruction expects from him. In this, Mr. Mamlock is plainly sabotaging the government's decree."

"Who's sabotaging?" replied the professor. "I demand neither more nor less than the justice guaranteed us in our constitution . . ."

"The right of the individual," broke in a woman doctor of the clinic, Dr. Inge Ruoff, "is a drop in the ocean compared with the right of the nation . . ."

Dr. Inge was a member of the Nazi party, a passionate young woman who had joined Dr. Hellpach in opposing him.

Professor Mamlock took up her words: "Which is composed of people. . . ."

"Of leader and following"

added Dr. Inge.

"With millions of heads . . ." the professor continued.

"With one heart to obey his command . . ." Dr. Inge concluded.

"That one never doubts?" queried the professor.

"There is no doubt," Dr. Inge told him. "Democracy's time is over."

Professor Mamlock looked at her steadily. "The time will never be over," he said, "for a man to have his *own* thoughts, his *own* doubts, his *own* faith. There's no structure made of a single stone, and there's no state that's not made up of people, of heads, of hearts! The idea of justice, humanity, spiritual freedom, spiritual courage, are the parts of the scaffolding that bond us like connecting arches and cross-beams in a large building! If this inner scaffolding is lacking, the windows and doors will be lacking too, and those inside must

choke as if in a vault, or accustom themselves to prisons, casemates, and fortresses!"

"Perhaps they *must* do that today!" retorted Dr. Inge.

"They *must* have to do *never*," declared the professor, "do you hear! Do you understand? Never! How can you, a young woman, talk that way! Inconceivable! Casemates, fortresses, that is, walls, walls, barbed wire, light from loopholes, musty light, the light of dusk; who must endure this, who wants to; just ask all those standing around us, look around you a bit, these people, each one an individual needing *his* thoughts, *his* opinions, *his* doubts, his speech, his opportunity to talk and write as a bird needs air, as a fish, water . . ." He gripped Seidel.

"Speak for yourself, could you go on living without your opinions, your say, your observations, your articles, your newspaper?"

"Out of the question," Seidel replied. "But why do you torment yourself about it?"

"You really shouldn't fence with shadows," Dr. Carlsen cautioned him.

"Especially when the government has generously — —" reminded Dr. Hirsch.

"The government of national rebirth doesn't need your praise, Mr. Hirsch," said Dr. Hellpach angrily. "The national government can do without idle chatter and approbation: it demands obedience! Mr. Mamlock, I ask you once again: do you still refuse to recognize the war veterans' clause?"

"I refuse to recognize?" repeated Professor Mamlock. "Herr Commissar, you know well enough this clause is a *may* regulation, not a *must*. No word in this clause demands that I accept this gift of the government." He drew a step nearer to the official, erstwhile his colleague, and continued very earnestly: "Herr Commissar! The government can set great masses of people in motion, arrange them and command them, but it cannot command people to think a certain way! It can't see what's under the uniform! The government's authority is obtain-

(Continued on Next Page)

ed from the majority of the people. It can demand obedience, but not the betrayal of one's own beliefs. Mental compulsion, Herr Commissar, breeds serfs, cowards, stool-pigeons, renegades."

"Renegades, you say?" the words came quickly from Dr. Hellpach.

"Yes."

"So then," Dr. Hellpach seized on the phrase, "the necessary compulsion that the government exercises, the mental discipline, breeds cowards, stool-pigeons, and renegades?"

"I forbid such a distortion," Professor Mamlock cried indignantly.

"It's not for you to forbid," Dr. Hellpach told him coldly. "Now it's only a question of evidence.."

"But this is impossible!" exclaimed Dr. Seidel.

"Surely," said Dr. Carlsen, "not because of a single word . . ."

"You identify yourselves with Mr. Mamlock," said Dr. Hellpach. "Very interesting. Gentlemen, permit me to ask: did Mr. Mamlock speak of cowards and renegades in connection with the government decree? Yes or no?"

"Frankly speaking," said Dr. Carlsen, "I don't take it that way . . ."

"After all," agreed Seidel, "words fall when one's excited, without weighing them carefully."

"I don't know whether Mr. Mamlock wants to have his words weighed differently, or to stand by his words."

"Always," the professor assured him.

"Does Mr. Mamlock still believe that the government's Aryan paragraph exercises 'constraint of conscience'?"

"Yes," replied Professor Mamlock.

"Furthermore, did Mr. Mamlock maintain that constraint of conscience breeds cowards and stool-pigeons, or perhaps he can no longer recall having said it?"

"I remember very accurately," firmly said the professor.

"Gentlemen—" Dr. Hellpach turned to the others, "you've plainly heard Mr. Mamlock's statement, which he now corroborates."

He called in the sentry and asked for pen and paper. Then he sat down at a white enamel hospital table and wrote rapidly.

"Gentlemen," he said, when he had finished, "I request your signatures to this record!" He handed the pen to Dr. Carlsen.

Dr. Carlsen took the pen and lifted the note. Hesitatingly he read:

"We therefore declare that Professor Mamlock, through inflammatory speeches against the government's decree has directly endangered the peace and order of this hospital. His provocative position has a demoralizing effect on the patients and on the staff. We refuse, therefore, to work under Professor Mamlock. We must sign this?"

Dr. Hellpach looked him straight in the eye. "You 'mustn't' do anything. You may also refuse to sign, and express your solidarity with Mr. Mamlock."

Dr. Carlsen lowered his head. "I ask permission to strike out the last sentence at least."

"It's just the last sentence that's important, just that! It makes clear your position—the creed of the healthy and constructive forces of our people, as against that of the alien, treasonable elements. You too must make your choice: for that treasonable, destructive, Asiatic mentality which seeks to sabotage the government decrees through intellectual subterfuges, or for a new national feeling of purity, cleanliness, truthfulness, and loyalty."

"Anyone can put his signature to these last words," said Seidel, relieved.

Dr. Carlsen poised the pen over the statement. He spoke to Professor Mamlock without looking at him: "You'll understand, Professor . . ."

"Besides, Hans," said Seidel, "the decision isn't directed against you personally . . ."

Dr. Carlsen quickly signed and gave the pen to Seidel. Seidel drew back. "Thank you, I don't belong to the clinic."

"Still, as a witness to the scene—" prompted Dr. Hellpach.

Seidel took the pen. He paused, in helpless indecision.

"Read what you're signing, Werner," Professor Mamlock warned. "Read it."

Seidel looked at the paper. "Don't be dogmatic, Hans," he muttered "You can't run your head through a stone wall. You can't go against such an overwhelming majority. Don't you see, Hans?" He was silent a moment and added: "And when all's said and done there's still one's responsibility to one's family, to over a hundred workers, to subscribers, to public opinion . . ." he was speaking with his newspaper in mind.

"And your responsibility to truth,

Werner?" asked the professor, "And to justice, to science?"

Dr. Hirsch spoke anxiously: "If you continue talking this way, Professor . . ."

"What?" Professor Mamlock exclaimed passionately. "You tremble? You don't want to fight? you think you can sneak through the enemy's lines weak-kneed, one can evade the fight? You delude yourselves! If you sign this record you sign your own doom! The enemy forges new weapons out of your cowardice! Because there's no greater crime than unwillingness to fight when one must fight! Don't throw yourselves away without a fight. I beg of you!"

"Quiet, Hans," Seidel almost whispered, in fear, "you're only justifying your opponents."

Dr. Hirsch added: "You're not only endangering yourself, but all of us through such Bolshevik talk."

"Danger, danger!" Professor Mamlock cried. "You cowards! You'll all be trampled under with your cowardice, trampled under, and rightly so! Out of my sight! Sign you cowards, sign . . . sign your doom!"

They signed, all of them, until it was the turn of Dr. Inge. She had been standing by quietly, observing the actions of the others. "Thank you," she said as Dr. Hellpach held out the pen to her. "I won't sign."

Dr. Hellpach stared at her. "You won't sign?"

"No."

"Are you a party comrade? Do you still belong to the movement?"

"If your attitude is the party's attitude, no."

There was a dead silence, through which the voice of Hellpach was heard saying: "Infected by him?" He pointed to the professor.

"Enlightened by you, Herr Commissar," Dr. Inge answered. "Yes, Herr Commissar, the party was everything to me too, this proud, strong movement, with its ideals, its struggles, its aims—everything. Purity, courage, truthfulness, comradeship. Yes, we wanted to clean out the cowards, the profiteers, the cringing bullies. A new, truth-loving race was to be created . . . we wanted to set up a concept of the warrior, the fighter, the knight, the soldier."

"That won't be lacking," said Dr. Hellpach severely.

(Continued on Page 22)

JEWISH NEWS IN REVIEW

By LESTER LYONS

THE anti-Semitic utterances which have recently appeared with alarming frequency in the press in Italy may perhaps be part of a studied effort to win over the Arabs to the side of the Italian government in opposition to the British. Reprints of such utterances are being circulated among the Arabs, and radio broadcasts in Arabic are emanating from Italy. Among the propaganda furnished by an Italian news agency to the Arab press is a quotation from a leading Italian newspaper that "Zionism is an instrument of British domination in the Eastern Mediterranean, is a challenge to the Arabs and Islam, with whom Italy, especially after the conquest of Abyssinia and the deliverance of Ethiopian Moslems from the yoke of the Negus, is on cordial terms."

The Arabs are exploiting Italian efforts to court their favor and seem to be avowing friendship to Mussolini in order to obtain concessions from Great Britain. They believe that their avowed friendship for the Italian government has induced the British government to authorize merely 770 Jewish immigration labor certificates although the Jewish Agency had asked for over 10,000.

The miserable situation of the Jews in Poland, attributable in large part to the Polish government's systematic anti-Semitic policy, has been progressively arousing considerable resentment among Gentile leaders. In a statement signed by 86 prominent Christian leaders, the Polish government was urged to cease its present policies toward the Jews and to restore their democratic rights. Asserting that the Polish Jews "are among the most loyal and patriotic citizens of the country, whose contributions to Polish independence and Polish culture has been important and second to none," the statement charges that "the present leaders of the Polish government, with the memory of their own oppression still before them, have returned to the barbarism of the Middle Ages in respect to their Jewish population."

This statement predicts that "the policies pursued by the present authorities in Poland spell not only the doom of the Jews but will destroy the place of the Polish Republic in the circle of civilized nations." Appeal is made "to the democratic forces in

Poland to unite their strength to repudiate the Aryan paragraph and to defend with all the force at their disposal the principles of democracy." The Polish government is also urged to redeem its pledges in the peace treaties and in the Polish constitution to grant equality to minority groups and to end oppression.

The support which Jews in foreign countries have received in their anti-Nazi boycott campaign is keenly pricking the German government. This, as well as other influences which the Jews are supposed to wield, is advanced by Nazi leaders as a reason for the waging of a persistent and insidious campaign abroad by the Nazis against the Jews. Major-General Friedrich Haselmayr, member of the Experts' Advisory Council of the Reich Institute for the History of New Germany, has declared, in an article entitled "Germany's Defensive Fight against Jewry," that the task of the Institute's Jewish Investigation Department is "to produce new spiritual weapons from the arsenal of history for the defensive fight against Jewry." "The political task," he said, "is to use these weapons subtly at home and abroad. Thus, the German people, and also people abroad, have every cause to follow the work of the Jewish Investigation Department with particular interest." The hostile reception abroad to the Nazi anti-Jewish policy is laid by him to "Jewish influence, which guides foreign policy nearly everywhere." "If the German export trade finds such great difficulties in its way," he says, "the main responsibility belongs to Jewish economic power."

It is not generally known that a number of important advanced laws of the present day find their counterpart in the ancient Babylonian Talmud. Speaking at the Institute of Post-Biblical Jewish Literature, sponsored by the Jewish Theological Seminary of America as part of its semi-centennial celebration, Dr. Louis Ginzberg, professor of Talmud in the seminary, declared that "Of paramount importance in the Babylonian Talmud, labor laws is the right to strike."

This right, however, was confined to unskilled labor. A code of fair competition and curbs on speculations also existed then as well as a liberal and highly developed code of marriage law.

As a result of propaganda spread by Nazi agents in Algeria against the Jews and French a commission was appointed by the French government to investigate conditions there. Among other things, these agents had urged the Moslems "to throw all the Jews in Algeria into the sea." Upon the termination of its investigation the commission reported to the French cabinet, and it is expected that the government will officially deal with the situation.

Apropos of the suggestions which have been made that the World's Fair, to be held in New York in 1939, should contain an exhibit or section devoted to the achievements of the Jewish people in this country, it may be noted that the present Paris International Exhibition has a Palestinian pavilion. In this pavilion the art and handicraft of the Jews in Palestine are displayed. It also depicts scenes of Palestinian life.

The ban in Germany on the B'nai Brith has been followed in Roumania. On order of the Ministry of the Interior, the police prohibited all the activities of the lodge in Czernowitz, the capital of the province of Bukovina.

The promotion of the Roumanian "ethnic element" to the prejudice of all national minorities including the Jews seems to be an important objective of the government as well as of Roumanian professional groups. M. Pope, Minister of Commerce and Industry, has declared that the government is determined to give "ethnic" Roumanians priority in employment; and the Federation of Roumanian Free Professional Associations, which includes all the official trade unions of Roumanian professional men, such as doctors, lawyers, professors, artists and teachers, has adopted a proposal

(Continued on page 20)

Survey of the

World's Magazines

Selections of Fact and Comment
from Leading Publications

Brooklyn Jewish Center Review

Revealing the Contemporary
Jewish Scene

TIME FOR SELF CRITICISM

*Editorial in "World
Jewry" and Reprinted in
"Current History"*

THE great difficulty with us Jews is, that in consequence of a long history of persecution, we have become hyper-sensitive to criticism and have come to look upon criticism of the Jews and anti-Semitism as one and the same thing.

This is perhaps a natural result of centuries of persecution, but the inevitability of the psychological reaction does not justify such a conclusion. Criticism is not the same as hatred and critics are not enemies. The greatest friends of a people are not those who praise but those who honestly find fault. A people without criticism is either a dictatorship or a community so deeply imbedded in smug self-satisfaction as to be on the same road to decadence.

It has been our misfortune that, because of the centuries of persecution to which we have been subjected, we have often been spared the criticism which every healthy people needs so badly.

The pathos of our position has led some of the more generous minds in the non-Jewish world to overlook our shortcomings and concentrate on our virtues.

This has gone on for so long that we have come to expect all our non-Jewish friends forever to sing our praises, or at least to justify our shortcomings.

The harm done by this attitude is great and manifold. One interesting aspect of it has been disclosed by Mr. Wells himself. In one of his replies to his Jewish critics recently, he said, "The Gentile writer, who wishes to escape from the systematic hostility and detraction of a large and influential section in the literary world, is urged to exaggerated and exasperating suppressions—until he loses patience and explodes."

If we Jews were wise, we should encourage such "explosions," painful as they may be, for, as any psychologist will testify, they are at their worst better than the suppressions which cause them.

Better still, of course, would it be if we could do away entirely with the sycophancy and dishonesty which

cause these suppressions. Our morbid search for "Anti-Semitism" and intolerance of criticism are, undoubtedly, the causes of much of the feeling against us.

But this does not exhaust all the harm done by this false attitude. A worse result is the effect which it has done on our own selves. We have so long dismissed criticism as anti-Semitism that a good many of us have actually come to believe that there is nothing which *can be* said against us.

Our apologists have for so long pictured us as a nation of Christs, Spinozas, and Einsteins that some of us have actually come to believe that we are a people of genius and are shocked at the mere suggestion that there may be some sort of case against us. By a process of faulty reasoning, some of us have reached a conclusion that since our persecutors are abysmally wrong, we are necessarily entirely right.

But this is not only bad logic, it is also not in conformity with the truth. The fact that the Nazis are brutes who have lost every image of God, does not make angels of us. As we all know, we have our share of the scum of the earth; our economy is frightfully faulty, and our psychology is the most morbid in the world. Vacillating as we do between adherence to a most rigid tribalism and a desire for slavish assimilation, we have largely become super-sensitive neurotics weighed down with complexes of inferiority and pride, which cannot but be disliked by every healthy person.

We have not traversed the valley of persecution and suffering for centuries without collecting some of the dust of the road. Persecution degrades and humiliates a people and makes it unlikeable even if every one of its faults can be easily explained by its suffering.

DIFFICULTIES IN THE WAY OF PROSELYTIZING JEWS

*By Hans Kosmala in the
"International Review of
Missions"*

THE first call which summoned all Hebrew Christians to close their ranks and to form a unit within the universal Christian Church

came in 1907 from America, when Mark Levy, 'a son of Israel's priestly line,' made an appeal to all branches of the Christian Church for the re-establishment of its original Hebrew branch. A number of bishops replied with lofty words and all the churches seemed inclined to promote the growth of the idea, but Hebrew Christendom failed to respond. Two years later, Philip Cohen, a missionary of the Dutch Reformed Church, published his famous pamphlet, *The Hebrew Christian and his National Continuity*, in which he endeavored to explain why Hebrew Christians should organize in some independent corporation, where they could live as believers in Christ whilst preserving their Jewish customs and rites. But the most important side of that problem, by what ways and means the great idea could be accomplished, was not mentioned. The author only suggested that a conference or a special committee 'could easily form a realizable project.' The great bulk of Hebrew Christians, however, were far from feeling the need which was so eloquently demonstrated by Mr. Cohen. One of the most ardent and conservative advocates of the Hebrew Christian Church was Hayim Yediyah Lucky, who demanded that even the ordinances of the Talmud and its commentaries should be observed by Hebrew Christians because this is our Lord's command (John v, 39).

The foundation of a Hebrew Christian Church has since been advocated by many Jews who have come to believe in Christ, but the diversity of their projects is as great as their numbers. One desires a world-wide national Hebrew Christian Church, another prefers the formation of individual Hebrew Christian congregations within the Catholic Church; one is determined to retain all rabbinical regulations and ancient Jewish usages such as circumcision, the observance of the Sabbath, Yom Kippur (Day of Atonement) Passover and so on; another, more liberal confines himself to a small selection of Jewish rites; one esteems a liturgy in the Hebrew language indispensable for the Hebrew Christian service, another considers the introduction of the Hebrew language immaterial and unnecessary.

Regarding the organization of the new church there is no proposition which is not opposed to another, irrespective of the many theological controversies. The great variety of forms in which the idea has crystallized and the stubbornness with which some Hebrew Christians defend their own projects make the realization of the idea in one specified form, to be binding on all, almost impossible. Every endeavour along that line, although usually beginning amidst enthusiasm and great optimism, has so far been shipwrecked.

THE JEWISH ARABS OF GALILEE

*Correspondence to
"Great Britain and the
East"*

IN the hills of Upper Galilee, halfway between Safad and Acco, on an almost straight line across the map, lies a village called Albakia by the Arabs and Pekin by the Jews.

It is set in a fertile region where the soil is rich and springs flow abundantly all the year around. On all sides are vineyards, plantations of olive, fig and carob; fields of grain and gardens planted with vegetables. Plain and hillsides are well cultivated, according to Arab standards.

Pekin might be taken for almost any other Arab settlement of the better type save for one fact—that in its gates there is a small Jewish community of 60 persons among about four hundred Druses and Christian Arabs, a community with a firm oral tradition that its ancestors did not leave Palestine after the Jewish commonwealth was destroyed by the Romans in 70 A. D. or at any other time.

These Jews are often referred to in Palestine as "Jewish Arabs" or "Arab Jews." Both terms are misnomers, although there is much reason for using them. These people are Jews, self-recognized and recognizable as Jews beyond doubt, but they are thoroughly Arabised. They are peasants like their neighbors, live in the same hovels, speak the same guttural village Arabic, eat the same food, wear the same clothing, believe in the same legends. After that come the differences, which are twofold: namely, religion and race.

Without attempting an ethnological analysis and much as they appear to resemble Arabs at first glance, the cast of their features and the expression in their eyes are markedly non-Arabic. Tradition in these remote,

stationary districts has almost the force of history. They claim that the great political catastrophe which sent the majority of the Jewish people into exile for two thousand years passed over the heads of their ancestors.

This is not improbable. This part of Galilee, "the Land of Asher," was always off the beaten track of caravans and armies. To this day Pekin can be reached only on donkey back over a stony path at a distance of over two hours from the nearest high road. The peasant is the last to leave his farm in times of crisis. Pekin and the numerous Jewish farm villages which are known to have existed in that region remained untouched, and so continue in peace.

Whatever be the genealogy of this remnant of ancient Palestine, there seems to be no doubt of the historic continuity of the settlement, which is referred to in the Talmud under the name of "Tekoa," and then reappears after more than a thousand years in the narrative of an early sixteenth century traveller. From that time travellers repeatedly visited the village and noted it in their records.

The Pekin Jews observe the Sabbath strictly as well as other festivals. They read the sacred "Torah" and their prayers in Hebrew, have a synagogue whose tradition connects them with the Beth Hamidrash (House of Torah) of Rabbi Simon bar Jochai and a tomb ascribed to Rabbi Joshua bar Hananya, and observe the Jewish dietary laws.

Until the present generation Arabic was the spoken language of the people. Hebrew having been preserved as the tongue of prayer only. To-day the children speak Hebrew like all other Jewish school-children in Palestine, thanks to the Hebrew school which has been founded in their midst. The elders have also picked up a working knowledge of the language through contact with the new Jewish settlements in the Galilee area. The vernacular, however, remains Arabic.

Despite the fertility of the region and their hereditary skill in agriculture, the Jews of Pekin are poor. They are landless peasants. The combined holdings of the community amount to no more than twenty acres. Most families have a half acre, out of which it is manifestly impossible to draw a living. They have no farm animals to work the bits of land they do own. They have no cows, oxen, donkeys or sheep. Most of them hire

themselves out to Arab farmers and in the new Jewish villages.

THE POPES AND THE JEWS

*By Cecil Roth in the
"Church Quarterly Review"*

This article was originally written for a German-Jewish encyclopaedia, the concluding volumes of which are unlikely to appear under present circumstances.

THE role of the Popes in Jewish history was threefold. Firstly, as the heads of the Catholic Church; secondly, as temporal rulers of considerable territories, in Italy and Southern France; and thirdly, in their purely personal capacity. The official policy of the Catholic Church towards the Jew was one of tolerance, however narrow the interpretation. The preservation of this particular unbeliever (if in ignominy) provided in Christian eyes standing testimony to the truth of Scripture and the punishment of guilt: and, though his ultimate conversion was taken as axiomatic, this was to be secured by peaceful means. But, though he was to be tolerated, he was not to be encouraged by being given any advantage over the faithful. He was to be kept in strict segregation, lest he should contaminate Christian orthodoxy through his disbelief; and he should be rigidly excluded from positions through which he might exercise authority over true believers. This was the official policy of the Church; and, until comparatively recent times, it was departed from far more frequently on the side of leniency than otherwise.

Though the Popes, as mouthpieces of the Church, were largely responsible for the discriminatory legislation against the Jew which stained the latter Middle Ages, they were never, or seldom, guilty of actual persecution, such as was indulged in by over-zealous subordinates or secular rulers. The grosser libels and attacks upon the Jewish people were consistently discouraged, or even prohibited, by the Papacy, excepting in a few exceptional cases when a tardy and unwilling acquiescence was forced out of it by popular action. Thus the Ritual Murder Libel, which obtained credence in almost every country in Europe, was repeatedly condemned by the head of the Catholic Church, while the so-called "martyrs" received the official sanction only in one or two

ex post facto instances. While the rulers of the Christian world, from the thirteenth century onwards, were vying with one another in expelling the Jews, they found a refuge in the Papal dominions. It is significant that, under the Papal aegis, the community of Rome (alone probably in the whole of Europe) was enabled to continue its existence undisturbed from classical times down to the present day. Similarly, the only part of France where the historic communities of the middle ages were able to continue their settlement unbroken, notwithstanding the repeated fourteenth-century expulsions, was in the Papal possessions of Avignon and the Comtat Venaissin.

Even the discriminatory official policy of the Church remained, generally speaking, an ideal, which the Popes themselves were the first to overlook. It became a standard of practice only at moments of general reaction—in the twelfth century, under the menace of the Albigensians; in the fifteenth, in consequence of the Hussite movement; and, more permanently, in the sixteenth, in the wake of the Reformation. In the intervals, the Popes themselves set the example of neglecting the canonical restrictions upon the Jews, employing them as their agents and physicians, allowing them an almost unqualified measure of freedom, and even permitting the baptized to revert to Judaism unmolested. Thus it was only during the three centuries before the fall of the temporal power that the Canonical restrictions were at all consistently observed even in Rome itself.

It is only in the succeeding period that the Papacy arrived at the full extent of its power: largely as a result of the interregnum during the wars at the close of the sixth century, which left it supreme at Rome. The creator of the Papacy in the modern sense was Gregory the Great (590-604), who formulated the policy towards the Jews which was followed with few intermissions throughout the Middle Ages. In his sermons, he complained bitterly against the obduracy and the stony hearts of the unbelievers, and he took care that all the canonical restrictions against them should be rigorously enforced. At the same time, he insisted that they should be shown strict justice, and protected them consistently in cases of persecution. In consequence, he was frequently appealed to on matters

connected with this from all over Italy—especially in relation to the communities of Sicily, in which the Church was at that time greatly interested by reason of its vast estates—relics of the old *latifundia*. Thus, on the one hand, he repeatedly urged the Bishops to keep close watch against any infringement of the Canon Law: forbade the Jews to purchase sacred vessels: proceeded rigorously against any endeavour or suspicion of proselytisation on their part: and saw to it that they should not continue to hold baptised slaves either in person or even in the names of their apostate children (thus, incidentally, contributing largely to the breaking of the Jewish monopoly in the slave-trade which had existed in the early part of the Dark Ages). On the other hand, he was always open to receiving appeals from Jews and protected them in case of need:—forbidding forced baptisms: safeguarding their freedom of worship: and, while prohibiting the building of new synagogues, seeing that they were left in undisturbed enjoyment of the old. Appeals sent to him on such questions from places as far distant as Terracina, Cagliari, and Palermo were all answered favourably. The policy of Gregory the Great may be summed up in a single passage in one of his letters (*Epistolae*, ed. Migne, viii. 25) "Just as the Jews in their communities may not be allowed any liberties beyond the measure allotted to them by law, so, on the other hand, they must suffer no infringement of their rights." In both its favourable and its unfavorable aspects, this set the example for the Papal, and, generally, for the ecclesiastical policy in its main lines down to modern times.

In the obscure and troubled period which followed, the Popes occupied themselves little with the Jews, as far as our knowledge goes. Stephen III (768-772) protested against the privileged position of those of Narbonne, who were allowed to possess landed property and mingled with their Christian neighbours on terms of familiarity. Nicholas I (858-866), in an obscure letter to the Bishop of Orta, prohibited the wearing of "Jewish garments" as vestments. Leo VII (937-9) departed from the tolerant precedent set by his predecessors, authorising the Archbishop of Mayence to give the Jews of his diocese the alternative of expulsion or apostasy. In the persecutions which took place throughout Europe at the beginning

of the eleventh century in consequence of a report that the Jews had persuaded the Moslems to destroy the Church of the Holy Sepulchre at Jerusalem, the Pope took, so far as is known, no part: though a forged document of great antiquity is ascribed in this connection to Sergius IV (1009-1011). According to a Hebrew account, however, the Jews appealed to the Pope at this juncture and received the protection they craved (*Ozar Tob*, iv. 46-7). There is an obscure report of a persecution which the Jews of Rome suffered at the hands of Benedict VII (1012-1024) in 1021 on the grounds of an alleged blasphemy which, it was said, had caused the destructive earthquake and cyclone at Eastertide in that year.

In the course of the Investiture struggle, the Popes endeavoured to discredit the Emperors on the grounds that they favoured the Jews. Gregory VII in 1078 renewed the canonical laws against investing them with positions of trust, aiming in particular against their employment as tax-farmers or mint-masters: a prohibitions which he renewed in a brief of 1080 to Alfonso VI of Castile. The outrages perpetrated by the Crusaders from 1096 onwards met with no approval from the Holy See. As early as 1063, Alexander II (1061-1073) had specifically admonished the Christian reinforcements on their road to Spain not to molest the Jews: though Urban II (1088-1098) declaimed against the action of the Emperor Henry IV in permitting those who had sought refuge in baptism to return to their old faith. On the other hand, Calixtus II (1119-1124) issued in 1120 a protective Bull *Sicut Judaeis non*, in which he strongly condemned all forms of persecution, especially forced baptism, in unqualified terms. This became the Great Charter of Jewish Liberties throughout Europe in after years. Time after time it was repeated by succeeding Popes: and, by the middle of the fifteenth century, it had been confirmed at least fourteen times in all. In the course of the period of internecine strife which followed the Investiture disputes, Anacletus II (Pietro Pierleoni), who was of immediate Jewish extraction, became Anti-Pope: and, in spite of the opposition of the majority of Europe, he was able to maintain himself in Rome from 1130 to 1138. This curious episode is no doubt to be connected with the medieval legend of the Jewish Pope, Andreas or Elchanan.

GERMANY ON BLUM

By Baron Paul Forster
in "Danubian Review"

NOTHING is settled which is not rightly settled, once said Lincoln and nothing can be settled in Europe, or in fact in the world, so long as we endeavour to cure the evil by superficial medicines which might be useful to make the visible signs of the disease fade away for the moment, but do not tackle the evil at its root and eradicate it once for all.

It is said, both as regards economics and politics, that there must necessarily be a return of confidence before any real progress can be made. This is true, but why should one group of powers be distrusted when all they ask for is equal treatment and equal chances in the fight for existence. It is clearly wrong to mistrust those who simply, in plain and unmistakable words demand equality at a time when others continue in the spirit of 1919. It has always been for victors to tender a friendly hand to the defeated.

Monsieur Blum has made yet another pacifist speech on the 24th inst—but this again was so characteristically surrounded by safety valves that it is hardly probable that Herr Hitler will be able to go further than he has done before offering all possible guarantees to France on the question of the Franco-German border and that of peaceful co-operation between the two countries.

Germany has, besides, already guaranteed the integrity of Belgium. And Belgium seems to be satisfied with these guarantees and, if we are not mistaken, wishes to carry on an independent foreign policy of her own. To all appearances Belgium is not yet convinced that the recent French foreign policy can increase her own security but she seems to fear that she may become entangled in a French adventure.

This consideration leads to that of another slogan which, it is to be hoped, is but a dream of the past, that of collective security.

As it was advocated by its supporters it had the appearance of being of an innocent nature but in fact it was nothing less than a means of maintaining the *status quo* as against evolution. The idea was rendered the more pernicious by reason of the Franco-Russian alliance which is greatly responsible for what is considered to be a danger in England,

that of the splitting of Europe into two camps, that of Fascist and Anti-fascist.

Collective security is an utopian dream or a mask for which it must necessarily be so long as it is based upon the *status quo*. No sane politician can expect any collective security pact to be of lasting value as long as it is based upon two sets of powers: saturated ones on the one hand and dissatisfied ones on the other.

JEWISH URBAN AND RURAL DEVELOPMENT IN PALESTINE

By E. I. Foote, in "Great Britain and the East"

THE two best examples of Jewish development in Palestine are, from an urban point of view, Tel-Aviv, and from an agricultural point of view the Valley of Jezreel. Both show the quality of the Jews, which perhaps was unexpected, and both tend to show what the Jew is capable of if allowed enough scope.

Jerusalem we can eliminate as being too official, too cosmopolitan, and too old, to allow the Jews a free hand in its development, although they have erected many fine buildings and it is their cultural centre inasmuch as the Hebrew University is situated there. But the atmosphere has changed from cultural (perhaps it would be correct to say that the idea of a cultural home was only an embryonic principle which never materialised) to definite political Zionism, and the heart of this movement is where the Jews have got their own hundred per cent Jewish City.

Imagine a town which has nothing of tradition, or old buildings—almost no old men. Something "brand" new. The architecture is not only modern, but is also of the modern type of German architecture—straight lines and right angles. The foundation of the City is sand. And the development has reached such a frenzied pitch, with land values increasing accordingly, that factories once built on the outskirts of the town have found themselves engulfed, so that it pays to sell, tearing down the factory and re-building it further out. Orange groves—so recently planted that they never have borne fruit—are ripped out to allow for the encroaching town. The speed and the work involved are tremendous.

Streets on the borders of the town are still sand, although modern blocks

of flat flank their sides—but there will be time to pave later, more flats, more houses more offices, more shops are in demand, and like mushrooms, they spring up—not wildly and in confusion, but under a definite town planning scheme.

Within this booming town private enterprise is bound to creep in, but it is kept at its lowest ebb. The Jew realises that quick money breeds laziness, and what the Jews must have in Palestine is workmen—no passengers. That a factory should make a large profit because residential areas have sprung up around it harms no one man. The factory is erected—more labour—shareholders gain in dividends or bonus—more purchasing possibilities to the people—capital divided into many small units, spread so that many gain but none too much.

But the Jew workman who leases his house or flat is not allowed to sell his plot at these soaring values; that is a condition of his lease. His house is for his family and himself to dwell in, but the Jewish organisation which owns the land and its twin brother that lends the money to buy the land controls labour and most Jewish enterprise and development; it also holds certain rights over that land or house or flat, and speculation is barred. It is deemed unfair, besides a deterrent to work, if a man suddenly finds his house or plot worth ten times the amount he gave for it, because development spreads in a certain direction while his friends in some other quarter have not gained a penny.

FROM the wild development of Tel-Aviv we come to the calmer but even more spectacular work in the rural areas. This area in 1921 was a foul malarial swamp, unhealthy to a devastating degree, and considered worthless. At the cost of untold hardships and many lives, the Jews drained that land—malaria is almost stamped out—and made it into some of the most fertile mixed farming land in Palestine.

This land is *Keren Kayemeth* land and therefore devoted to the communal and co-operative systems. Naturally in Palestine capitalism has entered the country as well as the town. A Jew, like any other man, likes to start his farm or his business unshackled by—sometimes—annoying terms from the *Keren Kayemeth* or *Keren Hayesod*. He is also naturally permitted

(Continued on Page 21)

BROOKLYN JEWISH CENTER ACTIVITIES

LARGE AUDIENCE ATTENDS GRADUATION EXERCISES OF CENTER HEBREW SCHOOL



1937 GRADUATING CLASS

Left to right, Top Row: E. M. Edelstein, Mrs. J. S. Beder, Benj. Hirsh, M. Halevi. Second Row: Kenneth Amer, Phoebe Honig, Sheldon Atlas, Zelta Daniels, Judah Klein, Rosalind Wolfe, Theodore Newman. Bottom Row: David Bressler, Marcia Koch, Dr. I. H. Levinthal, Doris Levy, Leroy Lowenfeld.

Despite the hot siege which reigned on that day, a large part of our Synagogue was filled with an interested audience to witness the graduation exercises of our afternoon Hebrew School.

An important feature of the program was the presentation of the following prizes to the boys and girls who have distinguished themselves:

The gold medal presented by Mr and Mrs. Hyman Rachmil to the graduate having the best record for proficiency and scholarship — Kenneth Amer.

The Sisterhood of the Center presented a prize to the member who has made the best progress in his studies during the last year—Judah Klein.

The Parent Teachers Association of the Hebrew and Sunday Schools presented a prize to the student in the graduating class who, in the judgment of the teachers, displayed the best character and the most sympathetic attitude towards the school—Leroy Lowenfeld.

The prize by Mrs. Margaret M. Levy, in memory of her beloved brother, Harry J. Moskowitz, to the member of the graduating class in the three-day-a-week division who has the

best record in proficiency of studies—Phoebe Honig.

The following is the program that was carried through at the Graduation Service:

1. Procession—Graduates, alumni, teachers, officers and guests. During procession, the pupils' choir led by Rev. Kantor will sing a hymn.
2. America—Rev. S. Kantor and Congregation.
3. Opening Prayer—Judah Klein
4. Isaiah—Chapter XI — Sheldon Atlas
5. "The Hebrew Language" (by Solomon Schechter)—Zelta Daniels
6. Selection, "Ethics of the Fathers"—Leroy Lowenfeld
7. "The Jewish Mother" (by Henrietta Szold)—Marcia Koch
8. Vocal Selection—Rev. S. Kantor
9. "The Responsibility of Every Jew" (by C. G. Montefiore)—Rosalind Wolfe
10. "Jerusalem" (poem by J. Fichman)—David Bressler

11. "What Makes A Man A Jew" (by Morris Joseph)—Doris Levy
12. "Im Yesh Eth Nafshecha Ladaath" (poem by Chaim Nachman Bialik)—Theodore Newman
13. "Charity" (by Rabbi Jacob Ben Asher)—Phoebe Honig
14. Musical Selections by "The Oscar Julius Yiddish Art Quartette"
15. Greetings and Award of Prizes
 - a. In behalf of the Center—Mr. Joseph M. Schwartz, President
 - b. Presentation of Gold Medal—Mr. Frank Schaeffer, Chairman Hebrew School Committee
 - c. Sisterhood Prize—Mrs. A. Witty, Pres.
 - d. Parent Teachers Association—Mrs. I. Wiener, President
16. Musical Selection by "The Oscar Julius Yiddish Art Quartette"
17. Presentation of Graduates—Mr. M. Halevi
18. Award of Diplomas and Blessing—Dr. I. H. Levinthal
19. Valedictory—Kenneth Amer
20. Closing Prayer—Judah Klein
21. Hatikvah

THE MEMBERSHIP COMMITTEE

solicits your cooperation in enrolling new members for the Brooklyn Jewish Center.

The vacation season offers a splendid opportunity to make new friends. Speak to them about the Center, its splendid facilities, the many activities for its members, and urge them to join the membership of the institution.

The office of the Center will gladly cooperate with you in supplying these prospective members with literature concerning our institution.

CENTER ACADEMY COMMENCEMENT EXERCISES



1937 GRADUATING CLASS

Left to right: Joan Klinghoffer, Naomi S. Schur, Barbara A. Lurie, Elinor M. Rosenstein, Gladys A. Fish, Arline M. Bragin, Edith M. Levinthal, Muriel C. Gold.

The graduating exercises of the Center Academy were held on Thursday morning, June 10th, in the auditorium. The processional, in which the entire school participated, the girls carrying peonies, the boys wearing buttonholes of cornflowers was characterized by a quality of quiet dignity and loveliness. Mrs. Sophia Soskin, Principal spoke on "Education for Social Responsibility"; Rabbi Levinthal in his capacity of Director of Hebrew Education in the Center Academy, spoke earnestly of his deep wish that the graduates might continue their active interest in Jewish affairs; Mr. David Rosenstein, Chairman of the Board of Trustees, discussed the implications in the complex world of today of the unique educational advantages the Academy of-

fers. An address on behalf of the parents of Academy pupils was delivered by Hon. Aaron L. Jacoby.

The second half of the program offered two plays, one in Hebrew and one in English, conceived, written and acted by the members of the graduating class. "A Visit to Yemen" was inspired by interest in present day life in Yemen and described the tendency of present day Yemen to retain the simple mode of living and observances of their biblical ancestors. "New Life in a New Land", a play based on immigration, was a direct outgrowth of the Eighth Grade Social Studies, which dealt with the industrial, political and cultural problems of the American people and their relation to other nations.

IMPRESSIVE CONSECRATION SERVICE HELD ON SHEVUOTH

The second Consecration Service in the history of our Center took place on the first day of Shevuoth, Sunday May 16th, and like the one which took place last year made a deep and lasting impression upon the crowded Congregation that filled every seat and the aisles of our Synagogue.

The girls, in rendering the various parts assigned to them, showed a remarkable understanding and appreciation of the significance of the occasion, and testified to the value of the instruction that they received during the year from their teacher, Mrs. Helen Levinthal Sukloff.

The program consisted of the following:

1. Procession—Members of Consecration Class, escorted by Mr. Joseph M. Schwartz, President, Mr. Frank Schaeffer, Chairman Hebrew School Committee.
2. During procession a hymn will be chanted by Rev. Kantor.
3. Opening Prayer—Zelta Daniels
4. Hymn—"With Sacred Joy"—Class
5. Blessings For The Torah—A.—First Blessing—Doris Levy
6. Blessings For The Torah—B.—Second Blessing—Florence Goldfarb
7. a. To the Jewish Religion—Blossom Halpern
8. b. To the Torah, or Jewish Learning—Evelyn Ostow
9. c. To the Jewish Home—Marion Gitelson

10. d. To the Synagogue—Muriel Rottenberg
11. e. To Eretz Israel—Pearl Goldstein
12. f. To Jewish Character and Ideals—Eleanor Stone
13. g. The Challenge of Jewish Womanhood Today—A Pledge of Consecration—Phoebe Honig
14. Hymn—Hallelujah—Class
15. "A Prayer"—a poem by Philip M. Raskin—Dorothy Shapiro
16. Conferring of Certificates and Blessing—Rabbi I. H. Levinthal
17. Valedictory—Gladys Hammer
18. Closing Prayer — Edith Kaufmann.
19. Procession from the pulpit, during which the Cantor and the Congregation will join in singing Adon Olam, the concluding Hymn of the Festival Service, after which the closing benediction was pronounced by the Rabbi.

Teacher in charge of Consecration Class—Mrs. Helen Levinthal Sukloff.

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Center Hebrew School

The Daily Hebrew School of the Center which meets afternoons and Sunday morning is now open for registration of children — boys and girls, for the coming Fall term. The rates are moderate and within the reach of the average Jewish parent. Our school which is regarded as one of the finest in the city gives its pupils an excellent Jewish training.

CLOSING EXERCISES OF SUNDAY SCHOOL

The Sunday School held its closing exercises on Sunday morning, June 6th, and a large number of the parents of the children attended the exercises. Here too an interesting feature of the program was the presentation of honor certificates to the children who have distinguished themselves in the studies during the past year.

The following is the list of the honor pupils:

Kindergarten—Miss Toby's class:

1. Joseph Buchman
2. Leonard Magnas
3. Arthur K. Serkis

All 3 alike are excellent

1st Primary—Mr. Stark's class

- 1st Honor: Lionel Gelfard
- 2nd Honor: Morris Flamm and Jerome Goldberg

2nd Primary—Mr. Jaffe's class

- 1st Honor: Enid Brenner and Shiela Gottlieb
- 2nd Honor: Ethel Steinberg and Hannah B. Wiedman

1st Secondary—Mr. Lowenfeld's class

- 1st Honor: Beth Krinsky
- 2nd Honor: Phyllis Babbit and Cydelle Stone

2nd Secondary—Miss Doris Feinberg's class

- 1st Honor: Rita Berger
- 2nd Honor: Florence Dworkin, Carol Filler and Miriam Moskowitz.

3rd Secondary — Miss Evelyn Feinberg's class

- 1st Honor: Alan Shack and Joan Sukloff
- 2nd Honor: Telen Feiler and Franklin Bass

4th Grade—Mr. Irving Rubin's class

- 1st Honor: Iris Smith and Rhoda Hiesiger
- 2nd Honor: Carol Nemerov, Rita Krefetz, Ruth Spielvogel

1st Rapid Advance Class—

Miss Kramer

- 1st Honor: Shirley Sholin and Lawrence Goldstein

- 2nd Honor: Charlotte Cohen and Rosalyn Miller

2nd Rapid Advance Class—

Miss Aaronson

- 1st Honor: Serena Weissman
- 2nd Honor: Roslyn Beilly

CONGRATULATIONS

Congratulations and best wishes are hereby extended to the following:

Mr. and Mrs. Louis W. Bernard of 260 Brooklyn Ave., upon the engagement of their daughter, Edith A., to Mr. Evans D. Cohen, newly elected president of the Junior Federation of the Brooklyn Federation of Jewish Charities.

Mr. Herman Baum, who was married to Miss Sylvia Marmelstein on June 20th.

Mr. Samuel J. Coran upon his marriage to Miss Shireen Lenore Auerbach on June 20th.

Mr. William Rokeach, whose marriage to Miss Beulah Z. Mayer was celebrated on June 17th.

Mr. Arthur Greenstein, son of Mr. and Mrs. Jacob Greenstein of 936 St. Marks Avenue upon his marriage to Miss Reggie Nichols.

Mr. Henry Hirsch of 136 Eastern Parkway upon his marriage to Miss Myrtle Gitelson which was held at the Center on June 22nd.

Mr. and Mrs. Morris Horwitz of 1380 Carroll St. upon the marriage of their daughter Florence to Mr. Saul L. Vladimer on Sunday, June 20th.

Mr. Jack Chizner, son of Mr. Meyer Chizner of 1347 Eastern Parkway, who was married to Miss Sylvia Siroty on June 23rd.

PERSONALS

Mr. Jerome Kurshan, son of Mr. and Mrs. Oscar Kurshan of 583 Crown Street was awarded the mass prize at Columbia College, also one year's scholarship.

Mr. Melvin Bernstein, son of Mr. and Mrs. Alex Bernstein of 1503 President Street graduated from St. Johns College.

Mr. Israel G. Segger, son of Mr. and Mrs. Samuel Segger of 716 Montgomery Street graduated from Brooklyn Law School, cum laude.

Mr. Max H. Levine of 1025 St. Johns Place is at Yale University celebrating his twenty-fifth reunion. His daughter Miriam received her B.A. from Long Island University.

Doris Stark, daughter of Mr. and Mrs. Samuel Stark and grandchild of Mr. and Mrs. Morris Groden, graduated from Girls' High School, receiving a gold medal for "math" and the French book for her proficiency in French.

Best wishes for a speedy recovery are extended to Mrs. Sol Cohen of

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●

Speaker

**Mrs. Franklin D.
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125 Eastern Parkway who is at the Jewish Hospital.

BAR MITZVAH

Congratulations are hereby extended to Mr. and Mrs. Charles Safier of 362 Crown St., upon the Bar Mitzvah of their son, Eugene Irving, which will be celebrated at the Center this Saturday morning, June 26th.

ACKNOWLEDGEMENTS OF GIFTS

We gratefully acknowledge receipt of the following gifts:

Library

The Day (71 books through the courtesy of Mr. David Shapiro).

Dr. A. Asen.

Elias Bernstein.

Miss Sylvia Boskowitz, in memory of her brother, Bernard.

Miss Dorothy Goldstein, in memory of her nephew Bernard Boskowitz.

Mrs. Lipkin, in memory of her husband Mr. J. O. Lipkin.

Mr. and Mrs. S. Rogosin.

Mrs. Harris Salit, in memory of the late Mr. Harris Salit.

Center Sisterhood.

Dora Zimmerman Solow.

Leo Weitz.

Mr. and Mrs. Tobias Zwerdling (\$50.00 in honor of their wedding).

League for Labor Palestine.

Zionist Organization of America.

Mrs. I. Gluckson.

Rose Reznikoff.

Talesim

Mr. and Mrs. Samuel Bernstein, in honor of the birth of a daughter to their children, Mr. and Mrs. Harold Rinzer.

HOLY DAYS TICKETS

Make your reservations for seats for the coming High Holy Days before leaving for your vacation. Preference as to location of seats is given to members making reservations early. Tickets are being reserved for the services to be conducted in the main Synagogue, as well as in the Auditorium.

GYMNASIUM AND BATHS SUMMER SCHEDULE

Monday—Men 3 P. M. to 11 P. M.

Boys 3 P. M. to 5 P. M.

Women 10 A. M. to 3 P. M.

Girls—

Tuesday—Women 10 A.M. - 10 P.M.

Girls 3 P. M. to 5 P. M.

Wednesday—Men 3 P. M. to 11 P. M.

Boys 3 P. M. to 5 P. M.

Women 10 A. M. to 3 P. M.

Girls—

Thursday—Men 5 P. M. to 11 P. M.

Boys—

Women 10 A. M. to 5 P. M.

Girls 3 P. M. to 5 P. M.

Friday—Men 2 P. M. to 6 P. M.

Boys 2 P. M. to 6 P. M.

Sundays and Legal Holidays—

Men 10 A. M. to 2 P. M.

Boys 2 P. M. to 5 P. M.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Centre:

Bernstein, Dr. Benjamin M.

Married Physician

Res. 183 Kingston Ave.

Proposed by Mrs. Maurice Finkelstein and Irving Lurie

Goldberg, M.

Married Merchant

Res. 410 Eastern Parkway

Bus. 31 Bond Street

Proposed by David Tanenbaum and Jacob S. Doner

Pasner, Nathan

Retired

Res. 1025 St. Johns Place

Proposed by Samuel Pasner

Rebach, Arthur

Unmarried Attorney

Bus. 51 Chambers Street

Remes, Nathan R.

Married Pipe Supply

Res. 804 Montgomery Street

Bus. Berry and North 13th Street

Proposed by Harry Greene and Jack Leicher

Robbins, Hyman

Unmarried

Res. 1460 Carroll Street

Proposed by Samuel Robbins

Schonbrun, Joseph

Married Sign Mfg.

Res. 1137 President Street

Bus. 824 St. Johns Place

Proposed by Joseph Goldberg

GYM AND BATHS CLOSED DURING THE "NINE DAYS"

The Gymnasium and Baths will be closed during the "nine days" preceding Tisha B'ab. The department will close on Thursday evening, July 8th and will reopen the day after Tisha B'ab, Monday morning, July 19th.

SABBATH SERVICES

Kindling of Candles at 8:16 P. M.

Friday Evening Services at 6:00 P. M.

Sabbath Morning Services, Sedrah Baulauk will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 6:00 P. M.

Class in Ein Yaakob, under the leadership of Mr. Benj. Hirsh at 5:00 P. M.

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 8:00 P. M.

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NEW YEAR'S GREETINGS

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JEWISH NEWS IN REVIEW

(Continued from page 11)

to eliminate all national minorities from the professions.

« »

The Daily Herald, organ of the British Labor party, has said that the Royal Commission which had been investigating conditions in Palestine will, in a report to be published soon, unanimously recommend that Palestine be divided into an Arab state and a Jewish state. The Jewish state, it is said, would include Galilee and extend from Syria to Gaza and be a dominion in the British commonwealth, while the Arab state, which would extend from the Sea of Galilee to Beer-sheba across the Red Sea, is to be autonomous under the Emir of Trans-jordania. Jerusalem and Bethlehem, it is reported, would be an international zone under British mandate. Other aspects of the predicted report are that Haifa would be controlled by the British with special rights for the Jews, that the Arabs would have special rights at Jaffa, and that there would be free corridors from Jerusalem to the Mediterranean coast and the Dead Sea and from Haifa to the Arab state. From three to five years would be required to create these states, it is said the report will suggest.

« »

What may turn out to be an effective means of allaying the distrust and hostility of the Arab toward the Jew

is the publication by the Jewish Labor Organization in Palestine of a weekly paper in the Arabic language. The purpose of this paper is to acquaint the Arabs with the true aims of Zionism and the objects of the Jews in Palestine.

« »

If we are to judge by the nature of Father Coughlin's latest venture in the realm of social justice, either no Jews belong to the working class or else they are not entitled to the benefits which he holds out to others of that class. In announcing the formation of organizations known as "The Workers' Council for Social Justice", whose objectives on behalf of labor will include collective bargaining and co-operative purchasing, his organ, Social Justice, has declared that membership in those groups will be restricted to Christians.

« »

The 10,000 Jews residing in Upper Silesia are in a very precarious position. Until now, the German-Polish treaty of May 15, 1922, guaranteeing religious freedom to minority groups and equality to all citizens in that territory, protected the Jews there from Nazi oppression. In 1933 the League of Nations frustrated an attempt by Germany to extend its "Aryan" legislation to that area. The treaty terminates, however, July 15, and it seems improbable that it will be renewed. It is expected that thereafter the Jews

will be visited with the same ruinous-consequences which have been the affliction of their brethren in Germany and in Poland.

« »

Dr. A. L. Sachar, national director of the Hillel Foundations of B'nai B'rith, has reported that less than five per cent of Jewish students have a good Jewish background when entering college. Most of the students upon entering college are indifferent to Judaism, and others, though interested, are woefully ignorant of Jewish matters.

« »

In the recent election campaign for member of Parliament in Holland, the Nazi party, supported by German agents, waged virulent and violent attacks against the Jews. The Nazis were, however, signally defeated. They obtained only four seats in Parliament and their total vote was one half that gotten two years previously. Five Jews will be included in the New Parliament.

« »

Nazi propaganda against the Jews has finally influenced the Japanese authorities. An order has been issued by the police prohibiting the Jewish communities in Yokohama and Tokio from collecting money for the United Palestine Campaign. The police were not satisfied with the proofs which the leaders of the campaign were obliged to furnish, that the funds would not be sent to Moscow for the Communist International.

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JEWISH DEVELOPMENT IN PALESTINE

(Continued from Page 15)

to do so if he can: and when he does—he is usually no philanthropist—he will use Arab or Syrian labour, because it is the cheapest. These enterprises are frowned upon by the communally-minded Jews and are not the vital side to Jewish development, especially in the country. It is the communal and co-operative schemes which lead the way.

The main difference between the two is that a communal settlement has a colony of men and women living together, working an area of land, and sharing the profits equally among themselves. The co-operative system gives a colony a split area, each man having an equal plot of land and keeping his own profits, but he must buy everything from the co-operative and sell everything through the co-operative organisations.

The co-operative farming scheme was devised as a "go-between" for those who could not bring themselves to live under the communal scheme and yet were not capitalists. Their colonies are usually built in a circle: the farmers' houses are on the outer ring, and stretching outwards is a plot of land on which they may garden and usually stall a cow or two, their poultry, and so on. In the middle exist the professions—doctors, saddlers, shoemakers, perhaps a small sanatorium or hospital, the co-operative store, school and so forth. Round this colony extends the farming land. Some of it is good for cereals, some for orchards, some for afforestation and some for market gardening. In each one of the plots used for different purposes each farmer has his own share, and he and his family work it.

In theory the scheme is ideal; but as with so many theories the practical side does not run as smoothly as it should. Private jealousies crop up—"A's cow gives more milk than mine," says B, "that's why he is getting on faster than I"; or "B's patch in the orchard has better soil than mine, that's why he is thriving faster." Friction arises, and this is one point which must not appear for the successful running of any cooperative enterprise.

The communal settlers, on the other hand, work the entire area allotted to them *in toto*. Each colonist has his or her function to perform. All the land, all the implements, all the livestock, belong equally to all. The work

is done with a will which takes one's breath away. Happiness and health are evident, and in truth it is a system worthy of careful study. All profits are put in the communal chest for the good of the commune as a whole. Part goes to paying of debts, part to building better houses for the colonists (some of whom still live in tents), part to bringing out old parents who have been left behind, and so on. In these communes one meets the queer phenomenon of children who have never seen money and do not know its meaning, for money is seldom visible, as buying and selling are done through the co-operative (therefore a book transaction) and an elected council deal with the communal chest.

All the farming in Palestine is on the intensive system—it must be so to be economical: a strict rotation of crops, cows are stall fed, poultry intensively fed. If the rains are early, night-shifts go out to do tractor work, tilling with strong headlights on their tractors. Every acre that does not bear ordinary cultivation is planted with trees.

The Jews are rebuilding a land which had fallen into ruin. Their happiness in this is great, the idealism behind it poignant and courageous. They are a tremendous force which has arrived and means to stay and, what is more, will stay. The Arabs, and also the British, gape at the explosiveness of this new vitality.

SHOLOM ASCH ON THE JEWISH BOOK

(Continued From Page 7)

"In recent years, however, we are seeing the old spirit revive. We are deriving *nachas* (pleasure) from Jewish activities, such as the upbuilding of Palestine and the revival of Yiddish and Hebrew literature.

"I am pleased beyond description to see Jews of various groups and alignments assembled here, who show such an interest in Jewish literature. I am proud of you, and proud that you are trying to establish a good Jewish library, I shall be delighted to co-operate with you."

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Social Justice and the Rabbinical Assembly

(Continued from Page 8)

Deal with its humanitarian emphasis and its recognition of the primacy of human rights.

In particular, we are gratified by the success of the Tennessee Valley Authority which is an important step forward in the co-operative ownership and use of our national resources. We hail the Wagner Labor Relations Bill as marking the official recognition by the American people of the role of the Labor Unions in advancing the social and economic institutions of labor and thus serving the welfare of the American people as a whole.

We feel that the balancing of governmental expenditures would be of incalculable benefit to the nation. We vigorously oppose, however, the attempt to use this slogan as an excuse for curtailing necessary relief and unemployment expenditures. In time of national emergency, whether war or depression, it is difficult to balance the budget out of current income. If, however, the budget must be balanced now, it should be done through higher taxes on the larger income classes, a procedure which is just and equitable at a time of constantly mounting profits.

Deeply concerned with the ills of present social and economic conditions, we are convinced that these evils can be remedied only through broad-visioned, socially advanced legislation by Congress, supplemented by State action.

We therefore welcome as a practical and timely proposal the President's plan to increase the number of Supreme Court Justices, thus infusing new and younger blood into the judicial system. We urge the adoption of the President's plan at this session of Congress, concurrently with the initiation of an amendment, to deal with the need of judicial reform in a fundamental manner. Such an amendment is to be clearly viewed as a supplement and not a substitute for the President's plan.

The Rabbinical Assembly has consistently favored the adoption of the Child Labor Amendment now under consideration before various State Legislations.

We are encouraged to feel that the overwhelming majority of religious leaders and laity have recognized the importance of this amendment for the physical and spiritual welfare of the nation and have given it their support.

The mounting tariff walls and the economic isolationism of modern nations, the growth of chauvinistic nationalism, the menace of Fascist expansion and the precipitated race for armaments offers scant hope for enduring world peace. As in 1917, there are those who in the name of ideals like peace or democracy or social progress would embroil us in the next conflagration. We believe that our passion for universal peace must dictate a plan of complete neutrality for the United States in the event of such a war. The nations of the world should be warned, while peace still prevails, that America plans to remain neutral and that war supplies and credits will be denied any and all belligerents.

We consequently favor the enactment by Congress of legislation which will commit America publicly and by law to a definite policy of neutrality. This policy is to be based on an embargo of war implements and materials, manufactures and foodstuffs, and credit facilities to all belligerents, as well as a prohibition of travel to American citizens on belligerent vessels or in belligerent territories, except at their own risk.

We condemn the Hill-Sheppard Bill as laying the foundations for a military dictatorship and Fascism in America, and urge all lovers of peace and freedom to register an effective protest against this measure.

The conflict in Spain between the accredited legally elected government and the Fascist rebels is of signal importance as fore-shadowing the world struggle between democracy and the forces of repression. We are particularly heartened by the active support given by large sections of the clergy, particularly in the Basque country, to the Loyalist Government, which has made democracy and social progress its watchwords.

We urge all Americans to contribute to such humanitarian and non-military funds as the Committee to Aid Spanish Democracy.

In spite of the widespread lip service to liberalism and academic freedom indulged in by Americans generally and by American university presidents in particular, we have never given the same unequivocal loyalty to these causes as have the British universities. They have practically all refused to lend their prestige to the Nazi

propaganda machine which will utilize the Gottingen University Celebration for its own vicious ends. Many important American institutions of learning on the other hand have shown no such sincerity and courage. We call upon those universities that have accepted the invitation, to withdraw their acceptance and thus demonstrate their genuine loyalty to the ideals of human freedom and untrammelled scholarly and scientific research.

The rumored overtures recently made by the French and British governments to our own, regarding the calling of a disarmament conference, appears visionary in its extreme at the present juncture of affairs. Nevertheless, the proposal ought to find a warm response in the hearts of the American people.

Whatever little success may attend the work of such a conference would be a gain. Moreover, it is not beyond the realm of possibility that the worldwide peace sentiment coupled with the fear of modern war and its uncertainties, might contribute tangible results on behalf of disarmament and peace.

JEWES IN ITALY

(Continued from Page 6)

evidenced by a number of articles in the "Regime Fascista", but they also disapprove of the idea of a united Israel. Italians are Italians, with no distinction of race whatever their religious faith may be. In other words, a Jew is a Jew in religion only and must have no other aspirations. Whether this will remain the ideology of the Fascist party is hard to determine. It is difficult to read and interpret the workings of the mind of an ordinary man, and how much more difficult is it to prognosticate the whims of a Dictator. Watchful waiting is the only reply.

THE letter below was written by Sidney Howard, the playwright, and Sinclair Lewis, novelist, in reply to a query from Hans Bartsch, Berlin theatrical director, regarding their antecedents:

"Dear Mr. Bartsch:

I am afraid that with deep regret we shall be unable to give you certificates guaranteeing that we are Aryan. Who knows what ancestors we may have had in the last few hundred years? We really are as ignorant of them as even Hitler is of his. In answering, please use our proper legal names: Sidney Horowitz, Sinclair Levy."

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A MINISTER'S CREDO

(Continued from Page 4)

narrowness and prejudice and a closed mind.

We need to establish as many friendly contacts as possible with people of other groups or traditions or races or religions. I have been amazed and delighted at the number of Christians whose prejudice has been dissolved because of their experience with skillful and sympathetic Jewish doctors and dentists. In my own case my respect and affection for Jews has been greatly increased through my friendly relations with such men as Rabbi Levinthal and Rabbi Issac Landman.

We need to build up as many cooperative relations as possible between different groups. In working together for peace and social justice there develops a mutual respect and love. It makes us who are Christians very humble when we realize that our Jewish friends have not only pulled together to help those who have been persecuted and exiled from Germany, but they have rendered invaluable aid to the Christian refugees. The cause of peace and human justice is above

race or religion or color.

We need lastly to have an infinite patience. One reason for dictatorships is impatience. The dictator cuts red tape and goes straight to the mark. The methods of liberty and democracy take time and depend upon persistent education and plenty of opportunity for free and open discussion. The world waits long for the era visioned by the prophets when the lion will lie down with the lamb, and when swords will be beaten into plowshares.

For us who believe in one God who is the Father of all the family of mankind, today is a day of agonized praying and waiting. But to us who believe that God has decreed and is working for a world of peace and co-operation and justice, there is infinite value in every effort to allay prejudice, to bring sympathy and to promote righteousness. And in all essentials Jew and Christian can work together.

PROFESSOR MAMLOCK

(Continued from Page 10)

"That won't be lacking, Herr Com-

missar, right; but on what side are the fighters here, and on what side the toadies? Where's the last knight here, the soldier of his convictions, and where . . . the others? Open your eyes, Herr Commissar!"

Dr. Hellpach's eyes were blazing. "I forbid this insult!"

"Go on bellowing at me, Herr Commissar. A sergeant never won a battle and a hangman isn't a soldier by a long shot."

Dr. Hellpach sent Dr. Inge out. Then he demanded the signature of Professor Mamlock himself to the statement. "You may add that you regret the incident and the words," he said. "And I give you ten minutes to think it over."

He strode out.

Professor Mamlock looked after him. His lips moved, as though expressing thoughts that were pressing on his brain. Suddenly he seized the signed statement and tore it into shreds. From his pocket he drew out a revolver. Before anyone could stop him he sent a bullet into his heart.

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The Brooklyn Jewish Center Review

ZIONISM AT THE CROSSROADS

By WILLIAM I. SIEGEL

THE MAN WHO BEGAN THE
LIBERATION OF DREYFUS

By MARK SOLITERMAN

FIVE TIMES AS MANY NOBEL
PRIZE WINNERS AS THEIR
NUMBERS WOULD WARRANT

By BERNARD JAFFE

KOL NIDRE IN CHURCH

By JOSEPH GOLDBERG

PORTRAITS IN THE GALLERY OF
JEWISH MEDICINE

By Samuel Newman, M. D.

JEWISH EVENTS REVIEWED

By LESTER LYONS

SEPTEMBER

1937

Holiday Greetings . . .

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THE PROPOSED PARTITION OF PALESTINE

PARTITION! What a striking, bewildering, far-reaching, solemn word! What ample and mighty meaning is condensed in it. In its implications Jews everywhere must become vital sharers.

The proposal for the partition of Palestine has already vehemently aroused what might have been expected in advance—extreme division of opinion among Jewry concerning its wisdom and propriety. In some it inspires barren and chilling despair; others see in it the rich and warm fulfillment of the "one far-off divine event." To some it tastes bitter as the waters of Marah; to others it is as sweet as the voice of a radiant angel.

It has kindled emotions so tender, so keen, so intertwined as to create an atmosphere which seemingly endangers the dispassionate reflection and calm, critical examination requisite to correct conclusions. Yet, out of this welter of emotion have come arguments on both sides meriting serious consideration.

Opponents of partition regard the proposed Jewish state as a doll's house upon sand, in which there can be no room for the political or spiritual salvation of the Jewish people. Their arguments run thus: it makes of Zionism a tragic fiasco. Acceptance of such a State is a sale of our precious birthright without even the mess of pottage. From the moment we accept partition we abandon irrevocably our historical connection with, and our historical aspirations to, Palestine. Moreover, we shut ourselves out from the possibility of ever getting additional territory in the Holy land, we cut down every bridge by which we could retreat into, or connect with, the kind of national homeland envisaged by the Balfour Declaration and the solemn conventions—by mandate and treaty—of nearly the whole civilized world. Partition is an anti-climax in

Jewish history and its proposed advantages a mockery and will-of-the-wisp to Jewish misery, Jewish needs and Jewish ideals.

Consider, they also say: the proposed Jewish State comprises approximately 2,000 square miles. It is one-fifth of the present-day Palestine and one-twentieth of the original size when Great Britain got the mandate. This area already contains 400,000 Jews and 250,000 Arabs. These Arabs now own four-fifths of the land. England's proposal to evacuate the Arabs and transfer them elsewhere is chimerical. The Arabs may not want to move or they may ask prohibitive prices for the land. England will not be able to force them to move or to sell. If she does, is it proper and wholesome for the Jewish

State to compel a minority to move? The Jews themselves are a minority everywhere. The potent weapons which they have employed in their battle for preservation and existence in Diaspora have been such ideals as equality, justice and humanity. To cause the expulsion of the Arabs might jeopardize the ideals ever invoked by Israel.

Moreover, if the 250,000 Arabs remain, is it not quite conceivable that they will clog and embarrass the Jewish State? Hostile now, what reason is there to hope that after partition the Arabs will not continue in their belligerency and be a constant destructive link with their nationalistic brethren across the border? This minority might well become a source of prejudicial energy and also impose problems upon the Jewish State irrelevant to and diverting it from the consummation of its proper objectives.

(Continued on Page 26)

THE SUMMER RESORT AS A COMPETITOR OF THE SYNAGOGUE

WHEN one glances over the advertisements of the summer resorts and hotels, both in the English and the Yiddish press, a depressing feeling must come over every sensitive Jewish heart. In bold type, and in most alluring and appealing words, the reader is urged to come there for the approaching High Holy Days. Instead of worshipping in the regular Houses of God, the reader is told that services will be provided for him by the hotel proprietor, and thus he will be able to ease his conscience by attending a religious service and at the same time escape the heat and the discomfort of the city.

We do not attempt to claim that it is not much more comfortable to avoid the summer heat and run through a service at the beach or in a mountain resort. We wonder, however, how many of these vacationing Jews give thought to the danger with which they

are threatening Jewish life by such desertion of the synagogue.

We are not speaking now of the monetary losses that will thus be suffered by the synagogues. We are thinking of the spiritual damage to Jewish life.

Jewish religious life in America is so weak and rests on such broken foundations. The High Holy Days are the last fortress of strength to which we look for spiritual inspiration and encouragement. On these days at least all the members of the family, young and old, have an opportunity to come under the healthy influence of the synagogue. Take the Jewish family to a so-called religious service in a summer resort and you help to break down and to destroy that last vestige of spiritual strength.

It does not require much intelligence to understand that the services

(Continued on Next Page)

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rendered in the great majority of these resorts are not real religious services, that they have nothing of a truly religious spirit, that the whole arrangement is of a commercial nature, degraded by the ignorance and the vulgarity of many of those who conduct them.

What effect can such services have upon our youth? Can such a make-shift service even begin to have any influence upon them, when their minds are centered upon the beach or the country road that beckons to them.

We realize that it is asking a sacrifice of the Jew to remain in the city in these hot days. But what an easy sacrifice compared to the sacrifices our ancestors gladly made for their faith and their God?

It is still not too late for Jews to give serious thought to this new evil that has come upon our Jewish life—the competition of the summer resort to the Synagogue, the desire to seek personal ease and comfort at the expense of the whole religious structure of our communal life. By running away from the true synagogue, we may be winning momentary pleasure for ourselves, but we are inflicting permanent injury on the religious and Jewish life of our sons and daughters, who must look upon such desertion and upon such “make-believe” religion with contempt and derision.

A NEW YEAR AND A YEAR OF HOPE

IT was a dark and dreary year that is just coming to a close. It was a year that saw the continuation of wars and hate, of misery and sorrow for so many peoples and to so many lands. For the Jew, in particular, it was a year of terror and dread, suffering and humiliation.

But, as we approach the new year, we feel that we are entering a new era, especially in Jewish life. Whatever

our individual opinions may be with regard to the advisability of the proposal of the British Royal Commission, we do feel that Palestine enters a new period in its historic development. The very fact that such a dream as a Jewish state is actually discussed in the Parliament of nations gives us new hope that a better day is dawning for Jewish life.

And despite the thick darkness that still envelops the entire world, we can confront the new year with hope that a better day is drawing near for all humanity. The brave struggle that the Church is daring to wage in Germany against Nazi Paganism; the heroic attempt that is being made by the great intellectuals, such as Thomas Mann, to arouse the world to battle against the horrors of Nazism and Fascism; the ever growing sentiment that is taking hold of the youth, especially in the western lands, against all types of war, should give us hope that all is not yet lost,—that truth, though crush-

ed, will rise triumphant again.

In our own Jewish life here in America, there are also beginning to appear signs of reawakening and a renaissance that must give us new life. True, there is still much darkness, much confusion both in thought and action in Jewish life. But light is beginning to appear. There is a growing appreciation of Jewish values. It is for us to take advantage of these new symptoms, to foster and to nourish this new yearning for the truths of Jewish life.

Let us hope and pray that these hopes, with which we usher in the New Year, may soon be realized; that the New Year may reveal for us a new world of peace, of joy, of liberty and freedom for all mankind; that the spirit of fraternity shall rule the lives of all peoples, and that a new life in our Eretz Israel shall inaugurate an age of peace and blessedness for all our people throughout the world!

—I H. Levinthal

PORTRAIT OF AN OLD JEWESS

By RUTH GONZER

She sways beside the table, gaunt
and bent
Like an ancient storm-scarred tree
trembling
In the wind. The gnarled old hands
are crumbled
Yellow leaves pressed against the
withered breast.
The wrinkled lids are closed. She
stoops above
The white-covered bread and her lips
move
Tenderly in the old, old prayer and
the
Sounds come forth in a strange weird
music
Throbbing and tense in the hot Ghetto
room,
Rising and falling in its ageless
melody.

Outside, the city grinds its maddening
pace.
Sleek cars flash past the tenement
doors;
A silver plane wings thru the twilight
sky;
Trains whirr across the smoke-gray
air;

Tall office buildings spur forth a wave
Of rugged stenographers and sallow
clerks;
Shrill voices, whistles, horns scream
thru the
Ghetto windows, blending their blatant
discords,
Mad symbols of a modern streamlined
age.

Within, the dim room is like a tomb
Lit only for four yellow candles cast-
ing
Shadows on the wall. The bent figure
Chants in the gloom the Sabbath song
of
Her mother, and her mother before
her,
Sung in the twilight by the Wailing
Wall.

Outside traffic roars and beats upon
The window. But in the musty Ghetto
room
A Jewess stoops to tend a shrine of
holy bread,
And lift her voice in burning faith to
hurl
A deathless challenge to the modern
world.

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ZIONISM AT THE CROSSROADS

The Twentieth Century Congress Considers the Royal Commission Report

By WILLIAM I. SIEGEL

THE Twentieth Zionist Congress, at a cursory glance, appears to be more noteworthy because of its record of avoidance than by reason of any affirmative accomplishments in the realm of Zionist development. It is not intended by this statement to utter a criticism of the Congress, but rather to summarize the atmosphere which prevailed and the vacuum which almost inevitably developed as the Congress proceeded with its deliberations.

It was obvious weeks before the convening of the Congress that its whole program would be influenced by the Royal Commission Report. This document was more than a milestone in Jewish history. Its proposals, for the first time in two thousand years, envisaged an entity which not only as a matter of sentiment, but in form of legal constitution should become and remain a Jewish state. The grapevine telegraph of rumor had weeks before its issuance brought the proposed report into the focus of public discussion. Delegates sailed to the Congress with strong opinions. The Congress served the purpose in some cases of strengthening, and in others of changing, these opinions. The catalytic agent in these cases was the Royal Commission Report. It is therefore necessary briefly to summarize the proposals made by the Commission Report.

That bulky document may be reduced to its essentials somewhat as follows: the coastal plain of Palestine from Ramleh extending northward for approximately three hundred miles and containing the cities of Tel Aviv, Haifa and Tiberius and the Lake Huleh region are to be incorporated into a Jewish state. Jerusalem and certain adjacent territory will be continued under a British mandate. All the rest of Palestine is intended to be organized into an Arab state (which, under the bald proposal of the Commission, would include the Jordan Potash Works and the Ruttenberg Electrical Concession). It becomes obvious as a matter of comparative mileage alone that this proposal whittles down the original territory incorporated in the Balfour Declaration and the Mandate to approximately one-tenth of the soil

of Palestine. As one commentator has pithily put it, "By this partition Eretz Israel will be so mutilated as to contain no Eretz and very little Israel." Ironically enough, it takes from the Jews the two developments above named on the Jordan which have been entirely built up by Jewish money, effort and sacrifice, and which in a very real sense, have been the mainspring of Palestinian development.

In addition, the Royal Commission advises that because the Arab state will for some years be unable to develop itself through its own resources, the Jewish state shall annually pay a subsidy towards the fulfillment of this purpose. There is a delicacy in the manner in which the tribute is suggested, but in the last analysis the annual subsidy bears a very suspicious resemblance to the *savoir faire* exhibited by some of the more mannerly highwaymen and bandits celebrated in song and story. Robin Hood probably would be envious of it. An additional factor to be noted, is that some two hundred thousand Arabs now reside in the territory allocated to the Jewish state. The world has seen enough examples of *revanche* created by such situations: Alsace-Lorraine, the Danzig Corridor, Upper Silesia, the Ruhr—all of these make it amply clear without the benefit of prophesy what will probably result in Palestine by the inclusion of this hostile unit of population in the midst of the Jewish state.

Certain thoughts come to mind when the proposals are considered. For instance, it must always be remembered that Great Britain, as a mandatory power, has been merely a trustee in Palestine. It is also true, and not even the British would be impudent enough to deny it, that Great Britain has administered the mandate with an eye primarily to its own needs of imperial policy. Now, in reporting to the League of Nations, the Commission makes, as the fundamental basis of its proposals, the assertion that the mandate is unworkable and that the tripartite division of Palestine is the only solution to an impossible situation. It is bad enough that the Commission

misrepresents the facts. It is worse that the League of Nations is not honestly told that all of the difficulties in Palestine are the result of criminal mal-administration by the Colonial Office. It is infinitely more shocking and a greater affront to any sense of public decency that the fiduciary, confessing its own failure, nevertheless has the temerity to ask that it be rewarded by being permitted to retain an effective military control over Palestine for the furtherance of those same imperial needs which have been the chief cause of the present tragic condition.

How, then, would the Jewish people react to the Commission's report? The answer could not, in advance of the convening of Congress, be definitely forecast because of the tragic complexity of the Jewish position in the world. From the days of Ezra, the Jews have wept by the rivers of Babylon and on the banks of all the streams of all the world. Everywhere they have dreamed of the ultimate dignity of statehood. Always they have yearned for that which almost every other people in the world takes prosaically as a normal condition of existence. Even in the last generation, the actual fact of Palestine contained only an implication of ultimate Jewish statehood. And here, in a moment, this was about to become a *fait accompli*! It is small wonder that to many Jews the miracle of a name became more important than the reality back of that name. One must not judge harshly those whose minds functioned on the theory that half a loaf is better than no bread at all.

On the other hand, many of the Jews, and perhaps most of them, were so stunned by the patent injustice of the report that their first and lasting reaction was one of complete hostility and a resultant determination to oppose the plan of partition at all costs. To arguments of expediency they presented the answer of principle; to the doubting Thomases they pointed out that crisis is the normal condition of Israel.

(Continued on Page 14)

In this atmosphere of confusion and contention the Congress met to do its work. As a fitting tribute to the long years of his Zionist labors, Ussishkin was unanimously elected president of the Congress. It is interesting to recall in this connection that time has not changed Ussishkin's *Weltanschauung*. Thirty-odd years ago when Herzl was for a moment beguiled by the Uganda proposals, Ussishkin stood firm in opposition. Thirty-odd years later, Ussishkin with equal determination battled against any surrender in the least degree to the plan of partition. These side-lights of personality are important because they illustrate the continuity of a principle which is by now an old story in Israel.

The press reports of the deliberations of the Congress have been neither fair to its high tone nor accurate as to the spirit of debate. These reports made it appear that there was real conflict in opinion among the delegates concerning the acceptance or rejection of the present proposals of the Commission. There can be no doubt that not for a moment did anyone in the Congress agree that the Jewish state should be organized with this minimal territory and with Jerusalem excluded. It is inconceivable that any delegate vested with the responsibility of his office would have consented to sell the Jewish birthright for such a mess of pottage. Actually the conflict was waged about the total rejection of the principle of partition with the alternative of negotiation with the British for a more equitable and a larger division of territory, and for the inclusion of Jerusalem within the boundaries of the proposed Jewish state.

This article began with an intimation of the dexterity of the Congress. Probably a fairer characterization would have been praise for its statesmanship, for the Congress, in the opinion of the present writer, carefully and capably steered its course through a difficult channel. The Congress did the only thing which under the circumstances could have been done without permanent harm to the Jewish cause. The Congress re-elected the present executive of the Jewish agency as a well merited mark of confidence. It made clear that as a representative body of the Jewish people it rejected in toto the proposal for the Jewish state as set up by the Commission. It recognized, however, that the ideal of perfection in an imperfect world is an impossible one and it, therefore, set itself to the only alter-

native now open to the Jewish people, to wit: that of negotiation with the British and appearance before the League of Nations. By a resolution which will rank in Jewish history as the declared fundamental Jewish concept of our rights in Palestine, the Congress set forth the following proposition:

- 1—The Mandate was established for the promotion of the Jewish National Home and is inherently a workable plan which has been successful and the complete fulfillment of which the Jewish people insistently demand.
- 2—Immigration must be continued on the basis of absorptive capacity of the land and not under any standard of political convenience.
- 3—The Mandate contemplates as the sphere of its implementing, the entire territory of historic Palestine and the Jewish people demand its fulfillment in that territory not only

for the welfare of the Jews, but for the continuance of the benefits heretofore conferred on the entire population, Arab as well as Jewish.

- 4—The scheme of partition as proposed by the Royal Commission is wholly unacceptable and is rejected by the Congress.
- 5—Congress consents to negotiation with the British government for the establishment of the Jewish state, the executive being empowered to carry on such negotiations.
- 6—The executive, however, has no power to commit itself or the Zionist Organization to any proposal, but must submit the result of its negotiations to a Congress elected for the sole purpose of considering the finally evolved proposals.

Critics may say that the Congress in so doing has sacrificed the entire principle on which the Zionist case is based and that a firmer stand would
(Continued on page 28)

Israel Zangwill As Orator and Publicist*

A REVIEW BY DR. ISRAEL H. LEVINTHAL

ISRAEL ZANGWILL, the novelist, the writer of fiction and essays, is well known to all lovers of literature. In these fields, he has won for himself a reputation unique among modern men of letters. Not many, however, know of the rare gift he possessed as an orator and publicist. As his devoted wife says in the beautiful introduction which she has written for this new volume: "It might almost be said that Israel Zangwill was born with a pen in his hand. He could never remember a time when he had not been certain that he was going to be a writer. At the same time, I sometimes wondered whether, had circumstances been different, he might not have been equally great as a speaker. He himself would have laughed at such an idea. He was no orator, he insisted." But after reading this book of his speeches one is certain to agree with the judgment of Mrs. Zangwill. These addresses reveal not only a superb style, but deep thought and a keen understanding of the grave problems that affected Jewish life in his day (and which affects Jewish life to this very day). They deal mostly with Zionist aims and ideals and the underlying principles that prompted him to found the Jewish Territorial Organization.

Many of his arguments may well apply to the Palestinian situation today. In one of the speeches that he delivered before the judges of an English court in a famous case involving the attempt to change the articles of incorporation of the Jewish Colonial Trust, he reveals himself in a new role, that of advocate of the law, in which he must have won the admiration and envy of all the members of the bar interested in the case for the eloquent manner in which he handled the legal phases of the intricate problem.

Some of the addresses deal with the inner spiritual problems of the Jew, the cultural and religious aspects of Jewish life, and here too, one finds the typical Zangwill brilliance, wit and penetrating analysis of the various currents of Jewish thought.

The publishers deserve our gratitude for having put into permanent form these addresses, which will be read with interest and delight by all who appreciate what Israel Zangwill meant in modern Jewish life.

* Speeches, Articles and Letters of Israel Zangwill 1937—selected and edited by Maurice Simon, with a foreword by Edith Ayrtton Zangwill

KOL NIDRE IN CHURCH

By JOSEPH GOLDBERG

THE *New York Times* recently published a series of photographs of the battlefields of France taken during the World War, and of the same localities as they have been rebuilt since the end of hostilities. One of these pictures showed a church at Mareuil-en-Dole in 1918 and as it is today. This photograph evoked memories of an event unique in the experience of a Jewish soldier in France. Pictured is a group of soldiers—members of the 77th Division, leaving the church following a morning service held therein. It was in this very church that Kol Nidre services were held in 1918 for the benefit of some of the Jewish boys of that division. Having been instrumental in arranging these services, I write from first hand knowledge of this extraordinary experience.

Rosh Hashonah of 1918 found us in the midst of a fierce battle along the Vesle River sector of France. The division was successful in driving the Germans from their established position and we enjoyed a few days of comparative quiet. The usual rumors had it that we were to get a well deserved rest, but those in charge of our destinies decreed otherwise. Orders were issued for the division to move to a new battlefield, which later turned out to be the famous Argonne offensive.

Our company was ordered to leave Mareuil-en-Dole on the morning of September 16, 1918. Those who were at the front know what little difference one day made from the other. One actually lost count of days, dates and holidays.

After my arrival in France I had found it necessary to keep on discarding all excess baggage. After all, one's back could carry so much weight and no more, especially when one was constantly on the go. Among the precious articles that withstood the process of elimination for some time were a prayer book and a volume containing extracts from the Bible, which had been given to us by the Jewish Welfare Board. Finally, one of these two had to go. I reluctantly discarded the

The
Mareuil
en-Dole
Church



prayer book, making sure to retain the page on which the Hebrew calendar appeared. I little realized then how important this calendar might become. Consulting this page I noticed that Monday, September 16th, the day on which we were to leave for the front, was Yom Kippur. The thought occurred to me then to arrange Kol Nidre services on Sunday evening, Sept. 15th, for the boys who were part of Headquarters Company, 306th Infantry. As a child, I had seen a photograph of Jewish soldiers praying on the field of Plevna during the Russian-Turkish War. This picture was before me as I informed several of the boys in the company of my plan. The response was most enthusiastic, and we soon began to discuss the arrangements. We lacked everything required for the services, namely, a place of worship, a cantor, and a prayer book. We did, however, possess the will to spend one hour as Jews, whatever the fortunes of war might have in store for us immediately thereafter.

As the place of worship, I suggested the half-demolished Catholic church in the village. There were some objections to this. A Catholic church, some felt, was not a fitting place for Kol Nidre services. I pointed out that in New York, many a church had been converted into a synagogue, and besides, no other place was available. We finally located a *Machzur*, and our Supply Sergeant, Murray Singer, took upon himself the role of cantor.

Originally the plan was to arrange a service for the boys of our own company. As the plan progressed we began to feel that the Jewish soldiers of the entire regiment ought to be included. Fortunately, the other companies were not far from us, but they could not be communicated with except through the Colonel of the regiment. We wished there had been a Jewish chaplain but to our great distress no such clergyman was available.

In fact, most of us had never encountered a Jewish chaplain. We therefore appealed to the Catholic chaplain, Father Dunne, who had rendered splendid service to the boys of the regiment regardless of religion, and was beloved by all of us. He obtained for us the use of the Catholic church and spoke to Colonel Vidmer, who immediately sent out a notice to the Jewish boys of the regiment inviting them to attend the Kol Nidre services at 6 o'clock that Sunday evening.

The plans were all completed. Father Dunne was to deliver a sermon, Sergeant Singer was to be the cantor, and Assistant Bandmaster Marcy Weinberg was to sound the "Kol Nidre" on his bugle.

At four o'clock, Sergeant Singer came to me and showed me the parts of the prayer book which he had rehearsed all afternoon. As he was going over the service, Private Hyman Bregman, a member of the arrangements committee, rushed over to tell us the good news that God had blessed us with a Jewish chaplain. Bregman had some time before received an assignment at Division Headquarters where he met the chaplain, Captain Vorsanger. Noticing the chaplain riding through the town he had stopped him and told him of the arrangements for the service. Captain Vorsanger agreed to officiate for us.

Long before the time set for the service hundreds of Jewish soldiers made their way through the debris scattered around the church. Within the walls of the building were the ruins of what had once been a beautiful place of worship. There was hardly a trace of the stained glass windows, the altar was completely demolished, the pews were almost all broken, while stones and bricks were all over the floor. Here and there one noticed the remains of paintings of the saints. This sombre atmosphere seemed to make

(Continued on Page 28)

PORTRAITS IN THE GALLERY OF JEWISH MEDICINE

By SAMUEL NEWMAN, M. D.

(Dr. Newman a new contributor to the "Review", is a physician of Danville, Virginia. He is an authority on the historical role of the Jew in medicine.)

THE admitted proclivities of the Jews for medicine throughout history are deeply rooted in their earliest records. From the very beginning, as the Old Testament shows, Jews were noted for their work in hygiene and preventive medicine as well as in pathology. Environmental factors have also contributed to the prominence of the Jew in medicine. The Jewish stream of life was constantly touched by the larger currents of universal civilization and culture, enabling Jews with superior endowments to preoccupy themselves with the study and practice of those phases of natural science against which their religion offered no interdiction but, rather, encouragement.

It is, therefore, interesting and useful to depict in a selective gallery those Jews, both of ancient and modern times, who have taken part in the pageant of Jewish contributions to medicine.

The city of Kairouan which today has only ten thousand inhabitants was once one of the great cities of the North African coast. In the tenth century it was the home of a medical school presided over by Mohammedan savants. Among the professors of medicine in this school were two Jews, Ishaq ibn Soulayman and Adonim ibn Temin, both distinguished for their broad scholarship and looked upon as more than physicians because of their intellectual attainments.

Ishaq ibn Soulayman's reputation as a philosopher was in his day great, but he interests us primarily as a physician. His medical books have been preserved for us, and we find in them a singularly modern flavor. There was one on diet in general, another on diet in particular cases, a third on the urine, and the fourth on the pulse. Ishaq's colleague, Adonim ibn Temin, was a mathematician, astronomer, and grammarian. From him, we have but one book on medicine.

The first European university of

modern times came into existence at Salerno, on the Bay of Naples. Constantine Africanus was one of the most distinguished professors of the medical school there and attracted students from over all Europe. He received his medical education at Kairouan, and translated Ishaq ibn Soulayman's works into Latin, making them available for his European contemporaries. Indeed, for the next three hundred years, Constantine's translations continued to be among the widely sought medical books, and fundamentally influenced the development of the science of medicine. His Jewish teachers at Kairouan must therefore, be considered as extremely important links between Oriental and Occidental medicine.

There is a tradition that when the medicine school at Salerno was founded, its faculty included a Mussulman, a Jew, a Greek, and a Latin Christian. This may represent only a tradition for which there is no absolute authentication. The tradition, however, has persisted because in it is expressed the feeling of that age that all the various cultural elements then awakening into activity were active in the establishment of the first European medical school.

Despite the persecutions to which Jews in general were subjected in medieval Europe, it was nevertheless fashionable for every prince and potentate to retain in his courts a Jewish physician. It has been stated that the first blood transfusion was performed by a Jewish physician on Pope Innocent III in 1492. (The Pontiff was believed to have been benefited by the bleeding of three boys to death.)

During the medieval ages, natural and medical science were primarily centered in the Iberian Peninsula. The expulsion of the Jews because of Torquemada and the Inquisition at least had the beneficial effects of disseminating medical knowledge throughout Europe. Out of the multitude of names well-known in that day only two can be mentioned here—Amatus Lusitanus and Roderigo Lopez.

Amatus Lusitanus is well known in medical literature. He was born in Portugal in 1511, and took his degree

in Salamanca in 1530. In 1533, in fear of the Inquisition, he left his native country to reside in Antwerp. In 1540, he was called to the chair of medicine in Ferrara. He resided in Ferrara, Ancona, and Pesaro for sixteen years, during which time he also spent short periods in Rome, Venice, and Florence. In all these cities he demonstrated for the benefit of his contemporaries his wide knowledge of medicine as it was then practiced, and also made innovations important in the development of science.

Roderigo Lopez was a native of Portugal. He became physician to Queen Elizabeth. In addition to the practice of medicine, he made use of his high court affiliation to indulge in imports and exports. These commercial transactions, however, were his undoing, for in amassing his fortune, he made many enemies, who eventually accused him of plotting the death of the Queen—an accusation which resulted in his being beheaded. Shakespeare is said to have woven the character of Shylock around the person of Lopez.

* * *

In America Jewish physicians have left their imprint deeply upon medical life. Kayserling, in a monumental work on Christopher Columbus, has proven that Jewish financiers aided Columbus in securing funds for his daring venture, and that in the expedition proper there were these Jews: Luis de Torres, the interpreter, who was the first to step on American soil; Maestro Bernal, the ship's physician, and Marco, the ship's surgeon. Bernal had formerly lived in Tartosa, and as a believer in Judaism had undergone public punishment in Valencia in October, 1490. Spanish and Portuguese Jewish physicians of note came to the new world at an early date and practiced medicine at Bahia, the early capital of Brazil.

During the sixteenth and seventeenth centuries in the Spanish and Portuguese colonies in South America, a number of Jewish physicians were burned at the stake. Dr. Juan Alvarez was burned at Lima, Peru, about 1580, because of adherence to his

(Continued on page 30)

THE MAN WHO BEGAN THE LIBERATION OF DREYFUS – BERNARD LAZARE

By DR. MARK SOLITERMAN

The first of three articles on an impassioned but little-known defender of Jewish rights

THE Jewish generation born in the fifties of the last century had already run its historical course. It was a generation of tragic disappointments. It had to realize the hypocrisy of the legal emancipation of the Jews, the futility and the degrading effects of assimilation, the rise of European anti-Semitism under the German leadership, the pogroms.

The French Jewish community was affected by these developments perhaps more profoundly and more painfully than any other Jewish community in the world. The French Jew was proud of his great native land as he had every reason to be. It was from France that the legal enfranchisement of the Jews came and spread over the civilized Europe. He identified himself with the French people and, with the exception of some philanthropists, rejected any solidarity with the world Jewry. Anti-Semitism shocked him out of the secure tenor of his life and threw the French Jewish community into the utmost confusion. But it is in the nature of troubled times to produce great personalities and one of them was Bernard Lazare, who characterized a period not only of the French Jewish community, but of world Jewry as well.

He was born in sunny Provence, at Nimes, a city with a very small Jewish community. It is one of those French cities where Christians talk about Jews, but never see them or recognize them, where the synagogue is a "Jewish church" and where medieval prejudices still survive among the ruins and remnants of the old architecture. The city was famous for its medieval Jewish life, but Lazare was probably little aware of it until circumstances threw him into the vortex of Jewish life and struggle.

His family was from the Comtat Venaissin, a former pope's possession where a few thousand Jews found a refuge until the end of the Old Regime in four communities of which Avignon somehow became the most famous.

His father was a clothing merchant, but it was from his mother that Lazare received some notions about Jewishness. She was very devoted to the Jewish tradition and cultivated it in

her son. Yet Lazare had little Jewishness and was raised exclusively in the French culture. His Jewish thought and feeling was a later development.

In 1886 he came to Paris and entered the *Ecole des Hautes Etudes*. He followed the lectures of the famous Father Duchesne on history of religions, mainly Christian. Catholicism attracted him in those days. He acquired a wide knowledge of the classics of Christian theological philosophy. He also attended the lectures of Renan, the master mind of his generation, and it is from Renan that he drew his philosophy of Jewish history until he began to study its Jewish sources.

His studies were impersonal and entirely scientific. He was not a career maker and was poor all his life. He made a living from contributions to several newspapers and magazines. His cousin, Ephraim Mikhael, a young gifted poet who died at the age of twenty-four, introduced Lazare to the Parnassiens, the new poetical school of the time. He also was a frequent visitor of a known literary salon and generally moved in the circle of the coming writers. In co-operation with his cousin, he published his first poem, *La Fiancee de Corinth*. But poetry was not the real medium of Lazare's genius. He was too much engrossed in social problems to be exclusively artistic. He published a few volumes of stories, a novel and a book of literary criticism. The themes of his short stories are more social than artistic. He believed in art as a means of moral teaching.

Lazare's interest in social problems was not academic or literary only. He was a man of action and carried his ideas into life. Like many of his generation, he believed in the supremacy of science, he was free of mysticism or metaphysics, he was an atheist, a radical with anarchist and socialist sympathies. He soon became popular for his fearless defense in the Assize Court and in the press of the famous anarchist Jean Grave and his followers.

He came to Paris when anti-Semitism began to rise. Drumont, a propagandist who had some Jewish blood in his veins, had just published his libelous book, *La France Juive*, and Lazare had to face this Jewish problem. Anti-Semitism puzzled him; he could not remain indifferent to such a social phenomenon and he dedicated several essays to the subject which he presented later in a book "Antisemitism son Histoire et ses Causes". The book attracted the attention of the reading public and was criticized by Jews and anti-Semites alike. But the real Lazare was not yet revealed in this work. He was still young, without Jewish inspiration and Jewish experience. Soon his activity took another direction which changed his entire outlook and made Lazare one of the most original figures of his Jewish generation.

His book on anti-Semitism was published in 1894. In December of this same year Dreyfus was arrested, indicted for "treason," "judged" and condemned. Very few Jews outside the Dreyfus family realized the significance of the tragedy. Lazare had some faint suspicion that a frame-up had been perpetrated, but he did not know the truth. He was no more interested in the case than any other unprejudiced Frenchman. An accident threw him into the whirlpool of the Dreyfus affair and made him the real initiator of Dreyfus' liberation. At the last visit of Dreyfus' sisters to the jail, before their brother's deportation to Devil's Island, the warden, much impressed by Dreyfus' conduct and believing in his innocence, advised the sisters to have his case taken up either by Drumont or by Lazare. It sounded grotesque to seek the help of the rabid anti-Semite and his opponent at the same time. But they were both well-known. The warden had heard of Lazare from the arrested anarchists, who spoke of him very highly. Also his recent book on anti-Semitism had given him a reputation

(Continued on next page)

even among the "apaches" of anti-Semitism.

Lazare was approached first by Dreyfus' brother-in-law and later by the famous Brother Mathieu. It was agreed that Lazare should prepare a memorandum on the case. Lazare was then only twenty-nine years old, but he was well qualified for this work by his historical studies and his training in the analysis of documents. The memorandum was written, but Mathieu, in spite of Lazare's urging, delayed its publication until a whole year had passed.

Meanwhile Lazare became engaged in controversies with the anti-Semitic clique. Anti-Semitism, as a philosophy of the supposed eternal struggle between Semitism and Aryanism, had been imported to France from Germany about 1880. The clericals who opposed the lay policy of the Republic, the monarchists, the former Boulangists, all reactionary forces, adopted anti-Semitism as propaganda for the realization of their political aims. The Catholic speculators who caused the bankruptcy of the *Union Generale*, a Catholic bank, sought to whitewash themselves in the eyes of the people by accusing the Jews of bringing about the failure. The Panama Canal fiasco helped them in their propaganda, for among the accused were also three Jews. In 1892, anti-Semitism got its central organ of propaganda in the *Libre Parole*, a paper which spread Jew-baiting to the remotest village of France.

Lazare's battles with the anti-Semites, then, began at the time when anti-Semitism in France was at its highest tide. The Jews were being vilified and accused of all crimes. The Jewish officers of the army were being openly insulted in the press. Duels were fought, one of which caused the tragic death of a Jewish officer. Dreyfus was buried alive on Devil's Island and in the Parliament anti-Semitic deputies demanded the removal of the Jews to the center of France for the country's security, the discharge of Jewish officials, the confiscation of Jewish property and the repeal of the emancipation laws. A socialist deputy, by no means an anti-Semite, frankly admitted during the debates that he approved of the anti-Semitic campaign because it would make a breach through which the socialists would come into power. Even Jaures at that time accepted a socialism with an anti-Semitic taint.

Zola followed with great disgust the perverted propaganda of the anti-Semitic press and finally he relieved his mind by publishing a forceful article, "Pour les Juifs." With his usual power and realism he attacked the anti-Semitic campaign and suggested to the anti-Semites to withdraw France to the woods and to relapse into cannibalism. Drumont, in reply, poured out personal slanders on Zola and also attacked Lazare. Lazare retorted and later published his articles in a pamphlet, "Contre l'Antisemitisme."

This polemic marks a change in Lazare's Jewish thinking.

In it he dismisses entirely the theorists of anti-Semitism. The theorists do not represent anything; they are nothing. Anti-Semitism in France is a phase of the clerical party's history. Clericalism understands only how to exploit the economic interests of a certain class with remarkable ability. It is a crude bluff to represent anti-Semitism as a reaction directed against the reign of money. Under the pretense of being enemies of speculation and money-changers the anti-Semites attack not only the Jewish financier and speculator but all Jews indiscriminately. They attack the Jews because the Jews do not wish to be aloof from life and make every effort to participate in all social activities. The church accuses the Jews and the heretics for the lay policy of the Republic. Growing bold it now attacks the free-thinker, the Protestant, and the Free Mason. Democracy has, through sheer cowardice, permitted anti-Semitism to grow without protesting. But the realization of the danger may come too late. It was to be paid for by years of clerical reaction. In a democratic country anti-Semitism, with rare and notable exceptions, denies to Jews their rights as men and citizens. The anti-Semites not only wish to protect Catholic capital, and appeal, through the Catholic conventions, for a boycott of Jews and Free Masons, but they intend to restore the medieval "Christian State" where only those who submit to the dominant church will be privileged. The time of dissimulation has passed, Lazare emphasizes. The Jew must drop the old atavistic tradition of humility and pusillanimity. They must rise in force and not permit anyone to question in any way their absolute right to live and retain their individuality.

In another pamphlet Lazare appealed to the French workers and showed them the hypocrisy of the anti-Sem-

ites. He asked them how much their condition would be improved by being exploited exclusively by clerical capitalists, who would put their enterprises under the patronage of Notre Dame de l'Usine. He challenged Drumont to tell what he would do with the Christian capitalists after the elimination of the Jewish capitalists. Drumont answered that it was the racial characteristic of Lazare to be annoying.

Before the advent of these polemics Drumont had announced a prize for the best book on how to destroy the Jewish supremacy, and offered to accept a qualified Jew as a member of the jury. Lazare offered to serve on the jury, but he remained without a reply. He now reminded Drumont that a year had already passed and no invitation had come. At the same time he advised Drumont that the only way to destroy Jewish domination was a complete massacre of Jews, "a new Saint Bartholomew." The reminder forced Drumont to invite Lazare to the meeting of the jury. Lazare then said that he reserved the right to analyze the opinions of the competitors after the award of the prize. Drumont was enraged and accused Lazare of having revealed the secrets of the jury's sessions and decisions. It was of course not true, but it resulted in a duel between Lazare and Drumont which was fought without harm to either person.

On November 6, 1896 Lazare's memorandum "Une erreur judiciaire. La verite sur l'Affaire Dreyfus," appeared anonymously in Brussels. It could not be published in France because the publishers were afraid of prosecution. The document was sent to a selected list of persons and brought doubt of Dreyfus' guilt to all unprejudiced people who read it. It was natural for the anti-Semites then to launch a savage attack against Lazare, but the surprise was that the vilest attack came from a socialist, who concluded his criticism by contending that the kindest thing he could say about Lazare was that the whole thing was "a cynical self-advertisement." But the spark had caught fire. The Dreyfus case was brought to the attention of the world and began to move towards a settlement.

Simultaneous with the publication of the memorandum Lazare undertook a personal-contact campaign, approaching prominent citizens. He explained to them the inner significance

(Continued on page 27)

FIVE TIMES AS MANY NOBEL PRIZE WINNERS AS THEIR NUMBERS WOULD WARRANT

(Bernard Jaffe is well known as a writer on scientific subjects. He is the author of "Outposts of Science," published in 1935.)

By BERNARD JAFFE

It is generally known that Jews have made significant contributions towards the advance of science since early days. The sanitary regulations described in the Bible, for example, reveal that Jews as pioneers in preventive medicine, and the important posts which Jewish physicians held throughout the centuries attest their skill and knowledge of the healing art. Through the Middle Ages when progress of science was all but halted Jewish alchemists helped pave the way to modern chemistry, and Jewish astronomers scanned the heavens to bring some order out of the seeming chaos of the universe.

With the gradual removal of the many restrictions imposed upon the Jews all over the world came an ever expanding participation of the Jew in every kind of cultural activity which naturally included research in both theoretical and applied science. It is interesting to survey modern science and attempt to evaluate the position of the Jew in this sector of intellectual progress.

An analysis of the Nobel laureates in science might profitably be used in making such an evaluation. Three Nobel prizes, each amounting to about \$40,000, are awarded each year for the most important discovery, invention or improvement in the domains of physics, chemistry, and physiology or medicine. The selection of the prize winners is made by the Swedish Academy of Science and the Caroline Institute of Sweden, and the money for the awards is derived from a fund of nine million dollars of the Nobel Foundation established under the will of Alfred B. Nobel, Swedish inventor of dynamite. The Nobel prize is universally regarded as the highest possible honor in science, and the winners represent the world's leading scientific thinkers and manipulators.

Distribution of the awards was begun in 1901 and to date one hundred and fifteen men and women have been selected for this honor. Among this unusual group of scientists are fourteen Jews and four demi-Jews (one parent Jewish). Above is the complete

Nobel laureate	Lifespan	Country	Field	Yr. of Awd.
*Adolf von Baeyer	1835-1917	Germany	Chemistry	1905
*Henri Moissan	1852-1907	France	Chemistry	1906
A. A. Michelson	1852-1931	U. S. A.	Physics	1907
Gabriel Lippmann	1845-1921	France	Physics	1908
Paul Ehrlich	1854-1915	Germany	Medicine	1908
*Elie Metchnikoff	1845-1916	Russia	Medicine	1908
Otto Wallach	1847-1931	Germany	Chemistry	1910
Robert Barany	1876-1936	Austria	Medicine	1914
Richard Willstätter	1872-	Germany	Chemistry	1915
Fritz Haber	1868-1934	Germany	Chemistry	1918
Albert Einstein	1879-	Germany	Physics	1921
Otto Meyerhoff	1884-	Denmark	Physics	1922
James Franck	1882-	Germany	Physics	1925
*Niels Bohr	1885-	Denmark	Physics	1922
Gustav Hertz	1887-	Germany	Physics	1925
Karl Landsteiner	1868-	U. S. A.	Medicine	1930
Otto Warburg	1883-	Germany	Medicine	1931
Otto Loewi	1884-	Austria	Medicine	1936
*demi-Jew				

list of Jews who have won the Nobel prize in science.

Omitting the four demi-Jews, we find that Jews constitute 12.2% of the total number of recipients of the Nobel prize in science. Now the Jewish population of the fourteen countries (Austria, Belgium, Canada, Denmark, England, France, Germany, Holland, Italy, Russia, Sweden, Switzerland, Spain, and the United States and not including India) from which these winners were drawn is about fourteen million while the total populations of these nations is about 520 millions. The percentage of Jews in these lands is about 2.7%. The Jews have therefore taken practically *five times the number of Nobel prizes which their numbers would warrant* even on the basis of equal opportunity in the pursuit of the natural sciences.

One might further seek an answer to some such question, as "How do the contributions of the Jews in this list compare with those of the other recipients in originality, revolutionary character, general universal application, and general validity in the light of the most recent findings?" Let us try to make a few comparisons. In pure, abstract or theoretical science the contribution of Einstein stands out unmistakably as the greatest single

addition to human knowledge since the work of Newton. His revolutionary conceptions of time and space embodied in his theory of relativity are epochal. Incidentally, four other great scientists who contributed to the development and proof of this theory, Minkowski, Ehrenfest, Michelson and Levi Civita, are also Jews. For boldness of concept and wide-sweeping scope it far outshines Arrhenius's theory of electrolytic dissociation and even the conception of energy quanta postulated by Max Planck.

In the fields of medicine and applied science, the final synthesis of salvarsan by Paul Ehrlich after many years of tireless labor which brought one of the most dreaded of all diseases (syphilis) within the control of medical men, the skillful synthesis of ammonia by Fritz Haber which solved the knotty problem of a nitrate shortage, and the classic investigations of Willstätter into the structure of chlorophyll, the green coloring matter found in plants which enables them to manufacture starch out of the carbon dioxide and water of the air, easily mark on a par with Banting's discovery of insulin, the conquest of pernicious anemia by three American research workers, and Fisher's work on

(Continued on page 28)

JEWISH EVENTS REVIEWED

By LESTER LYONS

THE proposed plan for the partition of Palestine, the details of which were substantially foretold in these columns, may justly be regarded as presenting to Jewry its most significant and serious problem in Diaspora. The furore which this plan has aroused has been accompanied by the expression among Jewish leaders and groups throughout the world of views toward it ranging from the most receptive to the most denunciatory. Already rumor has it the plan owes its genesis to back-door diplomacy. Because of exigencies of space and departmentalization, detailed analysis of the plan and its implications will be found elsewhere in this issue of the Review.

« »

A "League of American Organizations for the Defense of Jewish Rights in Palestine" has been established in Brooklyn. The membership consists of delegates from 11 leading Jewish organizations whose members number over 20,000. These organizations include Young Israel, New Zionist Organization, Federation of Palestine Jews, Order of Sons of Zion, Mizrahi Organization of America and Union of Orthodox Jewish Congregations of America. As its initial act the league has voted against the proposed plan for the partition of Palestine.

« »

As a result of a vigorous campaign by the liberal press in Czechoslovakia against anti-Semitism there, the government is taking measures to curb anti-Semitic activities. It has issued a decree requiring the confiscation of publications disseminating anti-Jewish propaganda and the prosecution of the publishers of such material. This action of the government is attributed to the fact that propaganda against the Jews is being financed by German Nazis with the object of increasing pro-Nazi sentiment as well as injuring the Jews.

« »

A tract of 50,000 acres of land in Costa Rica has been bought by the Refugee Economic Corporation of New York for the purpose of settling refugee German Jews. It is intended that colonization will be commenced with 250 families. The opportunities for the agricultural development of that country have been found to be great, and both the Costa Rican government and the general inhabitants

approve and welcome the project. The sponsors of the project hope that the colony will be self-supporting. Success here may mean the institution of similar ventures elsewhere in Latin America. Mr. Felix M. Warburg, president of the Corporation, has expressed its aim as being "to render financial assistance on a constructive economic and business-like basis for the resettlement" of German refugees.

« »

A Leipzig court has held invalid a will in which a German woman left her fortune to a Jew. The basis of the decision was that the gift was contrary to public morals.

« »

In support of their contention that Palestine has been promised to them by Great Britain during the World War, Arabs strongly rely on the "McMahon Pledge" made on behalf of the British government in 1915. After years of silence, Sir Henry McMahon, the giver of the pledge, has finally resolved all doubts as to the scope of the pledge. "I feel it my duty to state," writes Sir Henry, "and I do so definitely and emphatically, that it was not intended by me in giving this pledge to King Hussein to include Palestine in the area in which Arab independence was promised. I also had every reason to believe at the time that the fact that Palestine was not included in my pledge was well understood by King Hussein."

« »

Intellectual circles in Poland have generally been egregiously apathetic toward the anti-Jewish excesses in that country. A strong protest against this outrage has, however, been recently issued by a group of 26 prominent professors in different higher institutions of learning there. The protest refers to the pogroms in Brest-Litovsk and Czenstochowa as "part of a criminal attempt to attack the helpless, impoverished Jewish population," and goes on to state that "It reminds one of the well-known methods of Czarist Russia. It is a disgrace that in the independent Republic of Poland such things are allowed to recur. The whole Polish people will be held responsible for these excesses if an end is not put to the present anti-Semitic propaganda. In the name of the highest traditions of Poland and the democratic ideals of

freedom, to which we owe our independence, we call upon the Polish people to combat this barbarism."

The Polish Peasant's Party has also been coming to the aid of the Jews. Its official organ has strongly condemned Endek anti-Semitic propaganda.

« »

The invoking by anti-Semites of the doctrine of racial purity and superiority seems to be viewed in Christian quarters as discrediting Christianity itself. In the *British Weekly*, a Church review, appears an article which asserts, "The dogma of race . . . denies the purposefulness of historical evolution and progress. It denies that all mankind is essentially one family and that all men are of equal dignity . . . It must be recognized as a movement in a reverse direction to that Christian movement which conquered paganism 2,000 years ago. Quite consistently this anti-Christian movement is inaugurated as a struggle against Judaism. The fight against Judaism is a mask for the real fight against Christianity . . . The Christian Scriptures are explained according to the dogma of race as simply a naturally determined product of blood and race, namely of the Jewish race. Thus the ridiculing of Judaism affects Christianity too. Racial anti-Semitism serves ultimately to discredit Christianity."

« »

Apprehension lest the proposed Jewish state should boycott Italian products is said in well-informed circles in Rome to have induced Mussolini to agree to the cessation of anti-Zionist propaganda. Il Duce it is stated envisages the future Jewish state as having great political and economic importance and wishes to avoid driving the Jews into a combination with powers hostile to Italy.

« »

In an effort to find a practicable means of evacuating its Jews, the Polish government sent a mission to Madagascar to investigate the possibilities of Jewish immigration there. Whatever hope Poland might entertain of dumping its Jews in that colony seems doomed to frustration. The French Minister of Colonies has indicated that Madagascar is unsuitable for Jewish settlement because of the climate.

BROOKLYN JEWISH CENTER ACTIVITIES

Greetings!

FROM OUR RABBI

TO the officers, trustees, directors and members of our beloved institution, to all the members of the various staffs who work so zealously in the interest of our Center, to these and to their beloved families, I extend my sincerest wishes for a happy, prosperous and blessed year.

May the New Year bring to them and to all the children of Israel the realization of their cherished dreams and fondest hopes. May the New Year be for us, for our people here, in Palestine and throughout the world, a year of life and health, of strength and happiness, of peace and blessedness. And may our own beloved Center continue to be a fountain of spiritual strength in our community, inspiring us all to greater efforts and accomplishments in behalf of our faith and our people.

—I. H. Levinthal

* * *

FROM THE OFFICERS

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that the In-

stitution may grow from strength to strength.

Leshono Tovo Tikosevu!

Joseph M. Schwartz
President

Henry Seinfeld and
Hyman Aaron
Vice-Presidents

Max Herzfeld
Secretary

Benjamin J. Kline
Treasurer

* * *

FROM THE SISTERHOOD

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

May the New Year which we are about to usher in, bless us all with happiness, health and contentment.

Mrs. Albert Witty,
President

Mrs. I. Wiener
Secretary

* * *

FROM THE ADMINISTRATIVE DIRECTOR

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes on the occasion of the New Year.

Joseph Goldberg
Administrative Director

TESTIMONIAL DINNER TO WILLIAM I. SIEGEL

Under the auspices of the Eastern Parkway Zionist District with the co-operation of the Brooklyn Zionist Region a testimonial dinner will be held during the month of October in honor of Mr. William I. Siegel, a member of the Governing Board of the Center and of the Editorial Board of the *Review*. The dinner is given on the occasion of Mr. Siegel's election as a member of the National Executive of the Zionist Organization of America, and in recognition of the services rendered to the Zionist movement in the past few years.

Mr. Henry Seinfeld, a former president of the Eastern Parkway Zionist District, is chairman of the committee in charge of the dinner.

YOM KIPPUR SERVICES

The services for the Day of Atonement (Yom Kippur) will be held on Tuesday evening, September 14th at 6:45 o'clock and on Wednesday morning September 15th at 7 o'clock. At the Kol Nidre Services Rabbi Levinthal will preach on the subject, "The Great Avowal" and on Yom Kippur Day he will preach on the subject "What Ails the World Today".

The services in the Auditorium will be held at the same hour and Mr. Hirsh will again address the congregation.

Special Children's Holiday Services, Sat. Morn., Sept. 11th.

On Sabbath morning, September 11th, the Sabbath between Rosh Hashonah and Yom Kippur, we will hold a special New Year service for the children of our Center. The service will be held in the Beth Hamedrash under the auspices of the regular children's congregation, and then they will proceed to the Main Synagogue where Rabbi Levinthal will preach to them a special New Year's message.

We hope that the parents will see to it that the children attend this service.

The services in the children's congregation will start at 9:30 o'clock and Rabbi Levinthal will preach his sermon to them at 10:30 o'clock.

OUR ROSH HASHONAH SERVICES

Rosh Hashonah Services, both in the Main Synagogue and in the Auditorium, will be held on Sunday and Monday evenings, September 5th and 6th at 7:00 o'clock and on Monday and Tuesday mornings, September 6th and 7th at 7 o'clock. The services on both days will be conducted by Rev. Kantor, assisted by the Oscar Julius Choir.

On Monday morning, Rabbi Levinthal will preach the sermon on the

theme: "The Trumpet of Jubilee". On Tuesday, the subject of the sermon will be "A Program for a Jewish Life". The sermons on both days will begin not later than 10:30 o'clock and it is important that the members be in their seats before that hour.

The services in the Auditorium will be held at the same hours as listed above, and will be conducted by Rev. M. Locke. The sermons will be delivered by Mr. Benjamin Hirsh of our Hebrew School faculty.

INSTITUTE OF JEWISH STUDIES FOR ADULTS TO HOLD OPENING SESSION TUES. EVENING, OCT. 5th

The fifth year of our Institute of Jewish Studies for Adults will begin the season's work with an opening rally of all former and new students, on Tuesday evening, October 5th at 8:15 o'clock. Rabbi Levinthal will then announce the various courses that will be given this year and the names of the members of the faculty.

We hope that the Institute, which has achieved such a fine reputation for this work in adult and Jewish education, will continue the splendid program this year. We trust that many men and women of our Center will avail themselves of the opportunity that the Institute offers to become better acquainted with the culture of our people.

SUNDAY SCHOOL OPENS SEPT. 19th

The Sunday School of our Center which gives instruction in Jewish history and religion to those boys and girls who cannot attend the Hebrew school, will open for the season's work on Sunday morning, September 19th, just preceding the Succoth Festival. All the pupils of the school and those who intend to register as new pupils are asked to assemble in the Beth Hamedrash promptly at 10 o'clock. New pupils are being registered now and will also be registered on the Sunday morning of the school's opening. There is no charge for tuition in the Sunday School to children of Center members and a nominal charge of \$10.00 for the year to children of non-members.

PERSONAL

Miss Bunny Greenblatt, daughter of Mr. and Mrs. Samuel Greenblatt, has been honored by the French Society of Women Painters and Sculptors by acceptance of two of her paintings.

Both works are now on exhibit at the 46th annual exhibit of the society in Paris.

Miss Greenblatt is now in Italy completing her studies.

Center Simchoth Torah Dinner and Dance

TUESDAY EVENING, SEPTEMBER 28th

Subscriptions \$2.50 per person
Make your reservations now.

HEBREW SCHOOL OPENS SEPTEMBER 8th

Pupils of our afternoon Hebrew School and their parents will please take note that our afternoon Hebrew School will open for this term's work on Wednesday afternoon, September 8th,—the day following Rosh Hashonah. All pupils are asked to return that day to be assigned to their new teachers and class-rooms.

Registration of new pupils is now taking place daily and parents are urged to enroll their children as soon as possible.

TICKETS MAY NOW BE OBTAINED FOR YOM KIPPUR SERVICES

Members of the Center and their friends who may wish to attend the Kol Nidre and Yom Kippur services to be held in our Main Synagogue and Auditorium, can obtain their tickets by applying at our office. A number of choice seats are still available and will be disposed of in the order of receipt of reservations.

IN MEMORIAM

The Brooklyn Jewish Center mourns the passing of its member, Mrs. Morris Michtom of 180 Winthrop Street, who died on August 27th.

To the family of the deceased and to her relatives and friends we extend our sincere expressions of condolence.

SABBATH SERVICES

Kindling of Candles at 7.08 P.M.
Friday evening services at 6:00 and 6:45 P. M.

Sabbath morning services, Parsha Nitzauvin will commence at 8:45 o'clock.

Mincha services at 6:00 P. M.

DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 7:15 P. M.

ANNUAL MOTHER-DAUGHTER Luncheon-Fashion Show

Given by the
SISTERHOOD of the CENTER
Monday, October 25th

Luncheon 12 noon Subscription \$2.50



Mrs. Franklin D. Roosevelt

FIRST AND ONLY LECTURE

Mrs. Franklin D. ROOSEVELT

MONDAY EVENING, OCTOBER 18, 1937

SUBJECT:

“The Relationship Of The Individual To The Community.”

Reserved seats now on sale at
50c, 75c, and \$1.00

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Farash, Jack
Unmarried Shoe material
Res. 250 New Lots Ave.
Bus. 379 De Kalb Ave.

Greenberg, Abraham S.
Married Patent Attorney
Res. 550 Ocean Avenue
Bus. 30 Rockefeller Plaza
Proposed by Joseph Heller

Harnett, Robert
Unmarried Insurance
Res. 735 Sheffield Ave.
Bus. 123 William St.

Horwitz, Joshua
Unmarried Insurance
Res. 1374 Carroll St.
Bus. 16 Court St.
Proposed by Samuel Horwitz.

Kane, Samuel
Married Underwear
Res. 255 E. Parkway
Bus. 129 W. 22nd St.
Proposed by I. Silberberg

Kuhn, William L.
Married Jeweler
Res. 1040 Carroll St.
Bus. 71 Nassau St.
Proposed by Samuel R. Tedoff

Mayer, Michael E.
Unmarried Chain Store
Res. 289 Kingston Avenue.
Bus. 505 Eighth Avenue
Proposed by Mr. J. G. Ellis

Pearl, Miss Thelma
Res. 703 Howard Ave.
Bus. 125 Park Ave.
Proposed by Al. Orlin.

Schwartzman, Joseph
Married Silks
Res. 268 Buffalo Ave.
Bus. 469 Seventh Ave.
Proposed by Samuel Gitlin

Schwarzman, Nat
Unmarried Specialty Shop
Res. 75 Martense Street
Bus. 1593 Pitkin Avenue
Proposed by Benj. W. Gunther

Serkus, George
Married Millwork
Res. 103 Schenck Ave.
Bus. 129 - 51st St.
Proposed by Arnold Leopold

Shapiro, Cyril S.
Married C.P.A.
Res. 178 Ocean Parkway
Bus. 305 Broadway

Weinschelblatt, Morris
Unmarried Attorney
Res. 7541 67th Drive, Middle Village, L. I.
Bus. 815 Broadway

The following have applied for reinstatement in the Brooklyn Jewish Center:

Robins, Edward
Married Men's Wear
Res. 260 Lenox Road

Samuels, L. B.
Married Dairy Products
Res. 459 Crown St.
Bus. 90 West Broadway

GYM AND BATHS SCHEDULE FOR WOMEN

Starting October 1st the following schedule for calisthenics and swimming will prevail:

Women's Swimming Classes

Monday — 2 P. M. — 2:30 P. M.
Tuesday — 11:30 A. M. — 12 N.
 3:00 P. M. — 3:30 P. M.
Thursday — 11:30 A. M. — 12 N.
 3:00 P. M. — 3:30 P. M.

Women's Calisthenic Classes

Tuesday — 10:30 A.M. — 11: A.M.
 and 1:30 P.M. — 2 P.M.
Thursday 10:30 A.M. — 11:00 A.M.
 and 1:30 P.M. — 2 P.M.

Tuesday Evening Schedule

7:00—8:30 Handball
8:30—9:00 Calisthenics
9:00—9:30 Basketball, Volley Ball
 or Games
9:30—10:30 Swimming

Calisthenic classes will consist of

limbering, stretching and reducing exercises.

Swimming classes will consist of analysis of strokes, technique, coaching and diving.

Girls swimming tests given are Beginners, Swimmers, Junior and Senior Life Saving.

GYMNASIUM AND BATHS

The Gymnasium and Baths Department will close on Sunday, September 5th at 4 o'clock and will remain closed on both days of Rosh Hashonah (Monday and Tuesday, September 6th and 7th). The Department will open as per the usual schedule, on Wednesday, September 8th.

On Tuesday, September 14th, the gymnasium and baths will be open to women from 10 A. M. to 1 P. M., and to men from 1 P. M. to 5 P. M.

The Department will remain closed over Yom Kippur and will reopen on Thursday morning, September 16th at 10 o'clock.

An Invitation

The Physical Training Committee

cordially invites the membership of the Center—men, women and children—to take full advantage of the fine health-giving facilities that the Institution offers.

Exercise for health. Play:

BASBETBALL - INDOOR BASEBALL - HANDBALL IN THE GYM OR ON OUR OPEN-AIR ROOF
TABLE TENNIS

Join the class in Calisthenics, or use the Hydraulic Rowing machine, Electric Camel, etc.

Our sparkling cool filtered pool is a delight all year round.

The Bath Department includes: Hot Room, Steam Room, Massage Room, Hydro-Therapeutic Room, Ultra-Violet Ray, etc.

Expert masseurs and masseuses are at your disposal for treatments.

DAVID B. KAMINSKY

Chairman Physical Training Dept.

DANCE

tendered by

YOUNG FOLKS LEAGUE

YOM KIPPUR NIGHT

Wed., September 15th, 1937

◆
Reserve the date

ROSH HASHONAH GREETINGS

BEST WISHES FOR A
HAPPY, HEALTHY NEW YEAR

— are extended by —

BRENNER BROS.

60 DIVISION STREET
NEW YORK, N. Y.



To our friends and relatives we extend our sincere wishes for
a Happy New Year

MR. and MRS.
PHILLIP BRENNER
AND FAMILY
1416 Carroll Street



MR. and MRS.
LOUIS BRENNER
AND FAMILY
1462 President Street

Mr. & Mrs. Moses Ginsberg

1295 PRESIDENT STREET



extend their best wishes for a Happy New Year to all the
Officers, Trustees, Directors and members of the
Center, as well as to their friends and relatives.

Mr. and Mrs. BENJAMIN J. KLINE

1354 PRESIDENT STREET



Extend to the officers and members of the Brooklyn Jewish Center, as well as to their relatives and friends, their best wishes for a Happy and Prosperous New Year.

A Happy New Year

— from —

RATNER'S DAIRY

138 DELANCEY STREET

New York City



MAX ZANKEL

JACOB HARMATZ

LOUIS ZANKEL

MR. and MRS.
LOUIS W. BERNARD
AND FAMILY

260 Brooklyn Avenue

Extend to all their friends and relatives their
best wishes for a Happy New Year

MR. and MRS.
ISIDOR FINE

extend to the Membership of the Brooklyn
Jewish Center and to their friends and
relatives their sincere wishes for a
Happy and Prosperous New Year

MR. and MRS.
JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

REV. and MRS.
SAMUEL KANTOR

extend to their relatives and friends their
best wishes for a Happy and Healthy
New Year

KOTIMSKY & TUCHMAN

CATERERS OF DISTINCTION

extend to all Members of the Brooklyn Jewish
Center and their families their best wishes
for a very Happy New Year

MR. and MRS.
SIMON H. KUGEL

extend to their friends cordial greetings
and best wishes for a Happy
New Year.

RABBI and MRS.
ISRAEL H. LEVINTHAL

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year.

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness.

MISIKOFF BROTHERS

1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.
JACOB RUTSTEIN

1388 President Street

extend best wishes for a Happy New Year
to all their friends and relatives

MR. and MRS.
JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Directors and the entire membership of the Brooklyn Jewish Center, their best wishes for a Happy and Prosperous New Year

MR. and MRS.
HENRY SEINFEL
AND FAMILY

extend to the officers, trustees, Board of Governors and the entire membership of the Brooklyn Jewish Center, as well as to their relatives and friends, their best wishes for a Happy and Prosperous New Year

HON. and MRS.
IRWIN STEINGUT

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

MR. and MRS.
HYMAN AARON

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors, and members of the Center, as well as to their friends and relatives

MR. and MRS.
MORRIS BRUKENFELD

1276 President Street

extend to their relatives and friends best wishes for a Happy and Prosperous New Year

PROF. and MRS.
MAURICE FINKELSTEIN

1030 Park Place

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

MR. and MRS.
PINCUS GLICKMAN
AND FAMILY

extend their best wishes for a Happy New Year to all their friends and relatives

MR. and MRS.
JOSEPH GOLDBERG

AND THEIR SONS

EPHRAIM and ALVIN H.

Extend their New Year Greetings to their friends, relatives and all members of the Brooklyn Jewish Center

DR. and MRS.
MAX GOLDSTEIN

334 New York Avenue

extend greetings for the New Year to their friends, relatives and to the Jewish community in general

MR. and MRS.
DAVID GOODSTEIN

1338 Carroll Street

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

MR. and MRS.
MORRIS W. HAFT
AND FAMILY

1336 President Street

wish their friends and relatives a Very Happy New Year

MR. and MRS.
LOUIS HALPERIN

1362 President Street

extend New Year greetings to all their
friends and relatives

MR. and MRS.
NATHAN HALPERIN

748 St. Marks Avenue

extend their New Year Greetings to their
friends and relatives

MR. and MRS.
SAMUEL KATZ

1100 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.
FRED KRONISH
AND CHILDREN

wish their relatives and friends Health, Hap-
piness and Prosperity for the New Year

MR. and MRS.
LEIB LURIE
AND FAMILY

1451 Union Street

extend to their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
BENJAMIN MARTZ
AND SON

Wish you and yours a Happy and Prosperous
New Year

MR. and MRS.
MORRIS METZGER

extend New Year greetings and best wishes to
all their relatives and friends

MR. and MRS.
LOUIS PARNES

1276 Carroll Street

extend New Year Greetings to all their
friends and relatives

DR. and MRS.
HENRY PLOTKIN

883 Park Place

extend their New Year Greetings to
their relatives and friends

MR. and MRS.
I. JEROME RIKER

extend their best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
SAMUEL ROTTENBERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

MR. and MRS.
NATHAN D. SHAPIRO

wish their friends and relatives a
Happy New Year

SILVERSTEIN and HOFFMAN
Families

1500 Carroll Street

New Year Greetings to our friends
and all Israel

MR. HYMAN SPITZ
AND FAMILY

extend their best wishes for a Happy New
Year to all their friends, relatives and
members of the Center

JUDGE and MRS.
NATHAN SWEEDLER

194 Crown Street

extend their best wishes for the New Year
to all their friends and relatives

MR. and MRS.
ALEX BERNSTEIN
AND FAMILY
1503 Prospect Street

Best wishes and a Happy New Year to all Center members and friends

MR. and MRS.
MORRIS DLUGASCH
1304 President Street

wish their relatives and friends Health, Happiness and Prosperity for the New Year

MR. and MRS.
JACOB S. DONER
AND FAMILY

wish their relatives and friends, as well as all officers and members of the Center a Happy and Prosperous New Year

MR. and MRS.
JACOB EISENBERG
1015 Washington Avenue

extend to their relatives and friends Happy Greetings for the New Year

Dr. **JOSEPH FELDMAN**
668 Eastern Parkway

extends his New Year Greetings to the members, officers and faculty of the Crown Heights Yeshiva and the Brooklyn Jewish Center

MR. and MRS.
JACOB A. FORTUNOFF
AND SONS
770 St. Marks Avenue

wish their relatives and friends Health, Happiness and Prosperity for the New Year

MR. and MRS.
ABRAHAM GINSBURG
576 Eastern Parkway

extend to their friends and relatives and all the members of the Center their best wishes for a Happy New Year

MR. and MRS.
CHARLES GOELL

extend best wishes for the New Year to their entire family, friends, officers and all members of the Center

MR. and MRS.
MARK J. GOELL
AND SONS

extend best wishes for the New Year to all their relatives and friends

MR. and MRS.
SAMUEL GREENBLATT
770 St. Marks Avenue

extend to their friends and relatives best wishes for a Happy New Year

MR. and MRS.
HENRY H. GROSS
AND FAMILY

451 Kingston Avenue

extend best wishes to all their relatives and friends for a Happy and Prosperous New Year

Mr. **MAX H. HAFT**
465 Crown Street

extends his best wishes for a Happy New Year to all his relatives and friends

MR. and MRS.
HENRY HOLTZMANN
1049 Park Avenue

extend best wishes for the New Year to all their relatives and friends.

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY

507 Montgomery Street

extend best wishes for the New Year to all their friends and relatives

MR. and MRS.
AARON LEWIS
1482 Carroll Street

extend to their friends and relatives their best wishes for a Happy New Year

MR. and MRS.
HARRY LIBERMAN
AND SON

699 Montgomery Street

wish their relatives and friends a Happy and Prosperous New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
AND SONS

1387 Carroll Street

extend to their relatives and friends their best wishes for a Happy New Year

Mrs. **ABRAHAM POSNER**

extends best wishes for the New Year to all her friends and relatives

Mr. HEYMAN SCHRIER

901 Washington Avenue

extends to his relatives and friends his best wishes for the New Year

DR. and MRS.
ARNOLD SILBERG

699 Montgomery Street

wish their relatives and friends a Happy and Prosperous New Year

May the New Year bring you Health and Happiness

MR. and MRS.
LOUIS SIMON

1373 Carroll Street

MR. and MRS.
SAMUEL STARK
AND FAMILY

693 Montgomery Street

extend to their friends, family and members of the Center their best wishes for a Happy New Year

MR. and MRS.
SAMUEL S. WEISBERG
AND FAMILY

9 Prospect Park West

extend to their friends and relatives their best wishes for a Happy New Year

MR. and MRS.
R. ALBERT

763 Eastern Parkway

wish their relatives and friends a Happy New Year

MR. and MRS.
CHARLES DILBERT

extend New Year Greetings to all their friends and relatives

MR. and MRS.
HARRY DILBERT

wish their friends and relatives a very Happy and Prosperous New Year

MR. and MRS.
LOUIS DILBERT

extend best wishes for the New Year to their friends and relatives

MR. and MRS.
JOSEPH FELDT
AND FAMILY

288 Crown Street

extend their New Year Greetings to friends and relatives

MR. and MRS.
CHARLES FINE

763 Eastern Parkway

extend best wishes for the New Year to all their friends and relatives

DR. and MRS.
R. FINKELSTEIN
AND FAMILY

576 Eastern Parkway

wish their relatives and friends a Happy and Prosperous New Year

MR. and MRS.
HARRY A. FREEDMAN

135 Eastern Parkway

extend to their friends and relatives their best wishes for a Happy New Year

MR. and MRS.
A. GOTTLIEB

1601 Carroll Street

extend New Year Greetings to all their friends and relatives

MR. and MRS.
DAVID HALPERN

789 St. Marks Avenue

A Happy and Prosperous New Year to our friends and relatives

MR. and MRS.
JOSEPH HOROWITZ

225 Eastern Parkway

extend New Year Greetings to all their friends and relatives

MR. and MRS.
JACOB INKELES

12 Crown Street

extend their best wishes for the New Year to all their relatives and friends

Mr. BENJAMIN KAPLAN

1632 Carroll Street

wishes his friends and relatives a Happy and Prosperous New Year

Mr. BERNARD KATZ
AND FAMILY

45 East 30th Street
New York City

wish their relatives and friends a Happy and Prosperous New Year

MR. and MRS.
PERCY LEWIS

706 Eastern Parkway

extend their best wishes for the New Year to all their relatives and friends

MR. and MRS.
ISADOR LOWENFELD
AND SONS

258 Sullivan Place

extend their New Year Greetings to their friends and relatives

MR. and MRS.
MORRIS NEINKEN

543 Crown Street

wish their relatives and friends a Happy and Prosperous New Year

MR. and MRS.
MEYER NEMEROV

extend their New Year Greetings to all their friends relatives, directors, trustees, officials and members of the Center, Yeshiva Talmud Torah of Crown Heights and the Yeshiva of Brooklyn

MR. and MRS.
HYMAN RACHMIL
AND CHILDREN

1056 President Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
MORRIS ROSENFELD

354 New York Avenue

extend to their friends as well as to all
the members of the Brooklyn Jewish
Center a Happy New Year

Mrs. H. SALIT

wishes all her relatives and friends a
very Happy and Prosperous
New Year

MR. and MRS.
WILLIAM I. SIEGEL
AND FAMILY

1602 Carroll Street

extend best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
JOSEPH STARK
AND FAMILY

789 St. Marks Avenue

extend to their relatives and friends
their best wishes for a Happy
New Year

DR. and MRS.
M. TABACHNIKOFF

270 Crown Street

send greetings for the New Year
their relatives and friends.

MR. and MRS.
I. WIENER
AND FAMILY

68 Sterling Street

extend New Year Greetings to their
friends and relatives

MR. and MRS.
ALBERT WITTY
AND IRWIN

240 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HARRY ZIRINSKY

550 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

THE PARTITION OF PALESTINE (Continued from Page 3)

Mizrachi, the orthodox religious party in Zionism, declares with others that the partition of Palestine would be sacrilegious. All of Palestine is sacrosanct. Palestine is "the habitation of righteousness," "the mountain of holiness," "the throne of the Lord," The religion and moral ideas which are the *raison d'être* for Israel's existence—the Biblical and post-Biblical Judaism and tradition concerned with the religious mission of the Jew—make imperative the restoration of an undivided Palestine to the Jews. Of God's possession there can be no partition.

The non-Zionist and the anti-Zionist, Jews detached from the moorings of Jewish nationalism or religious Judaism whose life has flowed in calmer channels amid imaginary fastnesses in lands of Galuth, Jews strongly concerned with preservation of self instead of their race, Jews who could see Palestine, if at all, only by the light of tapers,—each of them also opposes the proposed state on the ground that it offers him no hope and imperils deeper his situation in Galuth.

Recent events have made him conscious of how brittle is the foundation on which he has built his house and how over-prized is his security. Humbled and humiliated, he felt lifted up by discovering Palestine. He commenced to feel that the safety and integrity of Palestine are interwoven with his own safety and integrity and he gravitated toward it.

The hostile majority in whose midst he is might, he believes, relegate him to his own state; but such state, diminutive as it is contemplated, will have no room for him. Far from normalizing his life, the Jewish State, it seems to him, will create new opportunities for dislocation. His problem in Galuth would not only be unsolved but would be aggravated.

Dr. Weitzman, in supporting the plan for partition, is of the opinion that Jewry has no alternative. In his eyes the mandate is now "unworkable." "The mandate cannot be maintained longer for reasons which have nothing to do either with the Jews or the Arabs." The situation cannot be altered by argument, however reasonable. Since the British government is committed to the position that the mandate is unworkable, it cannot be expected that any British Administration in Palestine will try to prove the Government wrong. Let us therefore accept the plan and hope for the best; otherwise something worse may happen.

His sponsorship of the plan also has a more optimistic note. He does not regard partition as the end-all for Jewry. "I regard partition," he says, "as the first step to greater attainments." By negotiations we will endeavor to improve the present offer of an independent Jewish State. Further, Great Britain will take all responsibility for the evacuation of the 250,000 Arabs.

That the mandate is unworkable is strongly denied by opponents of parti-

tion. The mandate, they hold, has never been administered as it should have been—England has never shown sufficiently the tenacity and firmness of purpose and action required of it under the mandate. Strict devotion to its obligations, resoluteness in the face of sniping by discontented elements and administration with ideals and responsive to the ideals of a world which has approved of a Jewish national home in Palestine—will eventually eradicate disaffection in Palestine and restore the Jew to his rightful place under the sun.

The opposition also scouts the belief that partition is a prelude to greater attainments. The possibility of the subsequent acquisition of additional territory is viewed as fanciful. Established boundaries of independent nations are less susceptible to change than the administrative decrees of a Mandatory. The interests of peace and order as well as the creation of intervening rights would alone preclude Israel from seeking piecemeal accretions to its domain.

Beset by argument and counter-argument the average Jew may find difficult the path to a correct solution. It behooves him nevertheless to consider carefully and conscientiously the subject in its entirety and to let his own voice, however humble, be heard. Since his own ideals—indeed, in a real sense, his very existence—are at stake, it is his voice which ultimately may be the potent factor which will settle the question. —Louis J. Gribetz

THE MAN WHO BEGAN THE LIBERATION OF DREYFUS — LAZARE

(Continued from Page 10)

of the Dreyfus case, convinced them of Dreyfus' innocence, and asked for active support. Disappointments were in store for him. Jaures, who later contributed to the success of Dreyfus rehabilitation, refused to involve the Socialist party in the affair because he saw no interest in it for the proletariat. Men of reactionary political leanings, like Francois Coppe and Henri Rochefort, were very much impressed and disturbed, yet they joined the anti-Semitic clique out of loyalty to their party and because of material advantages.

The noble Scherrer Kestner advised Lazare, for practical reasons, not to stress the Jewish side of the affair. Yet did not attempt to minimize the anti-Semitic origin of the whole affair. He claimed justice for a Jew as a Jew: "it should not be said that before thou, Jew, Justice was forgotten."

In the second edition of the memorandum, now published in Paris, Lazare stressed even more emphatically the anti-Jewish foundation of the Dreyfus case. He bluntly said that Dreyfus was prosecuted, judged and sentenced because he was a Jew, and that the voice of justice could not be heard for that very reason. He insisted that those who provoked the case needed a scapegoat who would replace the classic Judas and throw approbrium on the whole race. Those who criticized him for raising the Jewish question in connection with the affair were unjust. It is not he who connected the case with that issue. Anti-Semitism was intimately bound with the case, and by omitting the issue of anti-Semitism the case would not be understood. He recalled also how a campaign against the Jews of the army had been started in the *Libre Parole* by an anonymous officer even before the Dreyfus affair took place. That crafty soldier had proclaimed that for the military man the Jew was a spy trafficking shamelessly in the secrets of national defense. Lazare revealed that a hushed silence fell whenever Christian traitors were involved, and gave a list of their names.

In another book on the affair, "Comment on condamne un innocent," he answered those who accused him of hiding the truth. He said he was

charged with making a stand in favor of the Jews, because one of his own race had committed a crime. He insisted that he would have protested against the wholesale accusation of a race—a race to which he was proud to belong—even though Dreyfus had been guilty. But he was not defending a traitor. He wanted to wrest a martyr from the torment the did not deserve.

The crusade for the re-examination of the Dreyfus case became a source of trouble and annoyances for Lazare. Immediately after the publication of the Memorandum, the "Echo de Paris" dismissed Lazare from its staff. Among the editors of this paper was one of the contemptible Jews who had joined the anti-Semitic campaign against a Dreyfus investigation. Peguy, who was the leader of young Catholic idealism and also Lazare's intimate friend, writes in his sketch of Lazare's character that actually no magazine or newspaper would accept an essay or article under Lazare's signature. Those who accepted an article without his signature, distorted, weakened and actually spoiled his writing. Even Clemenceau, the man who was responsible for the final rehabilitation of Dreyfus, took Lazare's contribution to his newly-founded "Aurore" on condition that Lazare should not bother him with the Dreyfus case. Clemenceau used the famous *mot de Camborne*. But most disappointing was the fact that when a liberal daily was planned with Jewish financing a condition was made that Lazare should be excluded from the list of contributors. The only refuge found was in Peguy's "Cahiers de la Quinzaine."

In Parliament, reactionary deputies stormed for the prosecution of Lazare for the alleged publication of documents relating to national defense. It was the usual anti-Semitic calumny. The reason for it was that in the second edition of his memorandum Lazare published a *facsimile* of the famous *Bordereau*, already previously published in the daily "Le Matin." The handwriting of the *Bordereau* was that of Esterhazy and was immediately recognized by several persons. It was too compromising for the conspira-

tors of the affair and they intended to silence Lazare by prosecuting him for alleged betrayal of national defense.

In spite of all he had done for Dreyfus' liberation, Lazare had to withdraw himself from the front of the battle at the personal request of Mathieu Dreyfus.

Lazare was a radical and an outspoken man. He said freely what he believed to be true, both to Jews and Christians alike. Those who believed in diplomacy and used the methods of the politicians were embarrassed by Lazare's directness. It is possible that there were other obscure reasons for his forced retirement, but after he did withdraw from the fight, his name became shrouded in a curtain of deliberate and studied silence.

After the Rennes comedy of justice, a temporary hush was thrown over the affair. Later Dreyfus' friends began to revive interest in it for the final and legal rehabilitation of Dreyfus. The upright Lazare was not enthused by a rehabilitation through legal technicalities. For him justice was absolute. He used to say that Dreyfus should pass all his life before courts martial, but he must be fully acquitted. In Lazare's mind it was immaterial whether an innocent man had his innocence officially ascertained. The judicial authorities needed this official recognition of innocence more than did Dreyfus himself. Lazare was not even consulted on the reopening of the case. Questioned by Peguy, he said quietly: "They have preferred Jaures. They are so glad to do something without me." Nevertheless the reasons given by Bernard Lazare for the revision of the case remained practically the same during the whole campaign. Also the arguments contained in the Court of Cassation's decision, which opened the way to revision, offer much similarity to those of Lazare.

Many prominent men admitted that they owed their interest in the case to Lazare. At Rennes, where Lazare was following the second trial of Dreyfus, a well known journalist publicly called him the Saint Paul of the Dreyfus' rehabilitation. Peguy considered Lazare the prophet of a great crisis in Israel and in the world, (the Dreyfus affair), whereas his enemy, Drumont, accused him of causing the entire revision trouble. This was certainly a compliment to Lazare. Joseph Reinach expressed the thought of the world's conscience by saying that Lazare "received more than his share of

outrages and much less than his share of fame."

Lazare was much affected by this ingratitude. He believed that those Christians who later joined the fight passed by his name in silence because they were unconsciously prejudiced against Jews. He remarked with bitterness that it was always the same—"the Jew was sowing and the Christian was reaping." There was really something profoundly disturbing in the deliberate omission of his name. The *Ligue des Droits de l'Homme* published an honor list of the "Champions of Justice," but his name, the name of the real initiator of the Dreyfus liberation, was omitted. He published an open letter in Clemenceau's "Aurore," stating that he withdrew from the active fight at the express demand of Mathieu Dreyfus, and said: "I belong to a race which, as Renan said, first introduced justice to the world . . . All, all my ancestors, and my brothers, wanted fanatically that justice should be rendered to everybody and that the scale of justice should never weigh unjustly. That is why, for centuries, they cried, sang, and suffered in spite of the outrages, of the insults and contumely. I am one of them and I want to be one of them. Being thus, don't you think I am right in talking about those whom you passed over in silence?" And he listed all the names that had been omitted including his own — Bernard Lazare.

The passionate activity, the strain under which Lazare labored, affected his health. Peguy believed that it shortened his life by ten or fifteen years.

KOL NIDRE IN CHURCH

(Continued from Page 7)

the depressed feeling which came over us still more pronounced.

Standing in front of what was left of the altar, and facing his audience, the chaplain read the Kol Nidre service and the boys repeated it word for word. Many of them held in their hands the prayer books they had carried with them throughout their stay in France. When the Chaplain mentioned those who had fallen, we could not help but bring to mind those close friends whose tragic deaths we had but recently witnessed.

Soon the service was over, and with the sound of the bugler's Kol Nidre ringing in our ears we marched out of the church, and back to our stations.

Not easily does one forget such an

hour of Jewish reconsecration amidst the ruins created by a ghastly war.

THE JEW IN MODERN SCIENCE

(Continued from page 11)

the synthesis of organic compounds approaching proteins in complexity.

How can we account for this remarkable success of the Jew in science? There is, of course, no single factor to completely explain this phenomenon. Behind this unique situation are a multiplicity of causes both of nature and of nurture. While at the present state of our knowledge it is both unscientific and unsafe to champion a belief in racial superiority due to a peculiar chromosomal makeup of one particular group, and while it is racial chauvinism to call the Jew a superior people because of a distinct genetic constitution yet it seems fair to ascribe some of the distinction of the Jew in science to the inbreeding of a small group of people of peculiarly keen cultural interests and capacities.

Well known environmental conditions have also undoubtedly played an important role in raising the Jew to his honored position in science. Centuries of persecution and long years of struggle against unequal opportunities in many fields of work have case-hardened him to resist and overcome tremendous difficulties. Deprived of social and economic equality, despised and ostracized often by his mental inferiors, the Jew realized the power of knowledge and learning which gave him positions which would otherwise have been closed to him. In addition, a hostile environment compelled many Jews to make the fullest of all of their faculties, and often mediocre talents reached almost the heights of genius. Furthermore, when intellectual freedom came, the Jew gamboled in the new fields with ecstasy. "A gas that has just been taken away from some compound and liberated combines more readily with new chemical elements. So the Jews," said Professor Morris R. Cohen, "being in a nascent or transition stage, are eager and have the zest or spirit of adventure essential for modern science."

Finally, fair-minded men cannot escape the conclusion that the religion of the Jew which sanctified the study of the Bible and made learning the revered heritage of a scholarly people gave the Jew a measure of mental fitness which helps to explain his superiority in science.

ZIONISM AT THE CROSSROADS

(Continued from page 6)

have brought to us the aid of the better opinion of the world. That is probably not true to fact. We still have the opportunity to plead our cause with all the fervor and eloquence inherent in it before the League of Nations' Mandate Commission and the League Assembly. We still have open to us every avenue of impressing public opinion. We still have the opportunity of negotiations with the wiser and more conciliatory factions among the Arabs. In a word, Congress has done nothing which commits Zionism to the tender mercies of the Commission's report. Congress has plainly told the British: "That which you offer us we will not accept; we in turn offer you an opportunity to offer us the bread of justice rather than the stones of inequity." It is difficult to see how Congress could have acted otherwise.

The present moment is one which will sorely test the Jewish people. We are in a very real sense opposed by some of the greatest forces in the modern world. As if this were not enough, we are confronted with dissentient opinions among ourselves at a time when unity is all-important. One thing we must avoid and that is an actual hostility among the people who honestly disagree as to method where there is no disagreement as to principle. There must be no calling of names and no slandering of beliefs. The mistakes of the present moment, if any are made, will have to be expiated by the pains of years and generations. Israel must walk firmly but carefully, and above all, unitedly towards a goal of an adequate, free and happy Palestine.

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PORTRAITS IN THE GALLERY OF JEWISH MEDICINE

(Continued from Page 8)

faith, Dr. Alvaro Nunez, of Bragonza, who lived in La Plata, suffered a similar fate about 1852. Francisco M. de Silva, born in Lima (1592) was burned in 1639.

Though the Jewish elements in this country at the time of the Revolution, the War of 1812, the Mexican War, and the Civil War constituted a very small fraction of the general population, a study of Army and Navy Registers shows scores of Jewish physicians of high rank and distinguished service in all these conflicts. Only few can be mentioned here.

Dr. Jacob de la Motta, of Georgia, was a captain on the staff of General Pulaski during the War of 1812.

Dr. David de Leon twice received the thanks of the United States Congress for gallantry and ability. He resigned his rank as surgeon and major in the United States Army in February, 1861, and became the first Surgeon General of the Armies of the Confederacy.

Dr. Simon Baruch is a representative of the German-Jewish immigration. He served for three years at the front in General Robert E. Lee's army and participated in all the battles of the army in Northern Virginia. He was twice captured. Dr. Baruch was an outstanding practitioner, author, teacher and organizer. His valuable essay, "Bayonet Wounds," embodied his surgical experience in the war. At the close of the conflict, he organized the General Hospital at Thomasville, North Carolina. In 1880, he was appointed the chairman of the State Board of Health in South Carolina and was responsible for the first legislative action in that state providing for vaccination. He made valuable contributions to the problem of appendicitis and diagnosed the first recorded case of perforating appendicitis to be operated on successfully. This is said to have been the first successful appendectomy in this country.

Behrend, Meyer, Stern, Oppenheimer, and Jacobi are a few of the many illustrious men who transplanted the best in German medicine to this country and helped to implant profound respect for German medical methods and German culture in general.

The mass immigration of the Jews from Eastern Europe to America dur-

ing the past fifty years forms a great epic in the Jewish historical process. In the folklore of East European Jewry the physician occupies a unique position, one of admiration and veneration. Even before obtaining an economic foothold in his new environment, the East European Jew envisioned, with gratitude in his heart, the educational opportunities of this free land. The acme of academic and professional achievement was making his son a doctor. Dr. A. J. Rongy, in his article, "Half a Century of Jewish Medical Activities in New York City," published in "Medical Leaves," treats touchingly and sympathetically of the struggles and achievements of the Jewish physician who was brought here on the last wave of Jewish immigration.

From the hematologists of the Bible and the Talmud, to the pathologist, Winternitz, of Yale, is a long span in the history of Jewish intellectual activity in medical science. It is a story punctuated with glorious achievements. Emphasis on Jewish medical accomplishments is not motivated by racial pride but by the need to stand watchful guard against limitation of Jewish activity in a field in which the Jew has rendered long and honorable service to humanity.

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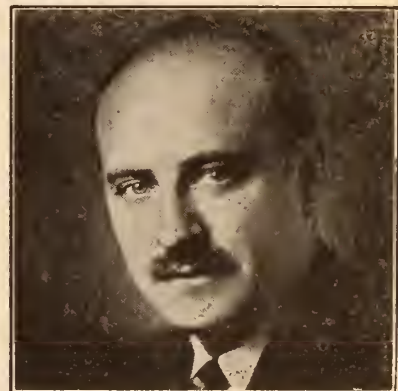


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THE AMERICAN CONSTITUTION
IN RETROSPECT

BERNARD LAZARE – THE
AWAKENING OF A JEW

THE FIRST LADY LECTURES

THE WALL OF TEARS

BRITAIN'S OFFICIAL
HISTORY OF THE JEWS IN
PALESTINE

A SURVEY OF BACHELORS
IN THE CENTER

JEWISH NEWS IN REVIEW

OCTOBER

1937

THE FIRST LADY LECTURES

WHEN those of us who now read this have passed on, the historians will search out this page and study it carefully, for it concerns a person whom they will consider very important, Eleanor Roosevelt.

Of all the first ladies of the land it is doubtful whether any, with the possible exception of Dolly Madison, have become so much a part of the history of their times. Therefore when on October 18th, the wife of President Franklin D. Roosevelt visited the Brooklyn Jewish Center to deliver an address on "The Relationship of the Individual to the Community," the occasion should be duly described so that it may help to shed more light on this remarkable—and surprising—woman.

First Mrs. Roosevelt arrived in a taxicab, accompanied only by a woman friend. Mrs. Roosevelt always travels by taxicab when she is in the city—and sometimes by subway—and she dispenses with bodyguards. And travelling in a cab enabled her to tell another of the taxicab chauffeur stories which in time will become part of our country's legends.

On her arrival Mrs. Roosevelt was led through the crowded foyers and stairs to a temporary reception hall which, on lesser occasions, is known as the "Men's Social Room." There she was besieged by news photographers.

When the siege was over, and the room cleared of all but a few auto-graph hunters who sneaked in through the keyhole and door-cracks, Mrs. Roosevelt looked a very tired woman. She seemed to sag into a couch, to await the ceremonious entrance to the synagogue, where the lecture was to be held, an entrance that she had been making regularly at least half a dozen times a week, each time flanked by the beaming committeemen and embellished with craning necks and staring eyes. Perhaps by this time it was no longer a ceremonial but a gauntlet.

Outside a young woman of about twenty was begging an official to let her see Mrs. Roosevelt, and the official was trying to be polite in his refusal.

"But I am sure," the girl insisted,

"that Mrs. Roosevelt will see me when she knows I am here."

The official consented to permit her to give her name to the custodian of the Men's Social Room. The message was delivered to Mrs. Roosevelt.

"By all means let her in," she said at once.

The door opened and the girl ran in, and suddenly the Men's Social Room was the scene of drama. The girl fell on her knees before Mrs. Roosevelt and began kissing her hands. Mrs. Roosevelt gently tried to raise her to her feet but the girl refused, and so kneeling spoke to Mrs. Roosevelt in a low voice that was shaky with emotion.

Those who were witnesses to this scene wondered who the girl was, why she was kneeling to Mrs. Roosevelt. Only much later was the answer known. The girl had been very ill and Mrs. Roosevelt, learning of her condition through the great correspondence she receives, had helped her to complete health and found a job for her. Not only that, but on each of her birthdays she sent her flowers or some gift as encouragement.

Eventually it was time for the address to begin. The synagogue doors were thrown open and the procession began. Followed enthusiastic applause, the introductory speeches, and Mrs. Roosevelt began to lecture.

In her recently published autobiography Mrs. Roosevelt admitted that she was never included among the beauties of the nation. But she has a sweet smile which gives an extreme charm to her appearance. This smile never left her lips for long, and there was always what has become known as a crinkle around the eyes, even a little rolling of the eyes.

The address was a serious, earnest review of the duties of the citizen to his country, his obligation to study living conditions, and to support efforts at improvement.

In an hour and a half the address was over and some questions asked by the audience answered. The first lady was escorted through the crowds and was pursued to the waiting taxicab by a girl who cried: "Won't you sign just one initial for me—just one initial!"

—J. K.

MRS. ROOSEVELT ON JEWISH OFFICE HOLDERS

SHOULD American Jews accept high office when offered, or should they decline in view of the mounting anti-Semitic propaganda against Jews in government posts? Answering this question at the opening of the nineteenth Forum season of the Brooklyn Jewish Center, last Tuesday night, Mrs. Franklin D. Roosevelt counselled American Jews to forge ahead to high government positions and not to be disturbed over the fulminations of anti-Semitic agitators.

"The Jews in America," said the first lady of the land, "should not allow racial antagonism to influence them. We should all do the best we can to serve our country. If people are doing their best, that is all that they must consider."

—From an editorial by Dr. Samuel Margoshes in "The Jewish Day."

THE PASSING OF FELIX WARBURG

AS we go to press the sad news comes to us of the sudden death of Felix Warburg.

American Jewry, indeed World Jewry, has suffered an irreparable loss in the passing of this great Jew and philanthropist. Only a few months ago he attended the Jewish Agency Conference at which the problem of Palestine partition was discussed by the representatives of the World Zionist Organization and the non-Zionist groups.

Ever since the death of Louis Marshall, Felix M. Warburg has been regarded as the leader of that group of non-Zionists who took upon themselves the task of helping to rebuild Palestine as the Jewish Homeland. His death removes from the world of the living a beloved Jewish leader who will be sorely missed in this tragic period through which our people are passing.

As the *New York Times* said editorially: "Never has there been shown in our time a finer sense of the obligations of wealth than he put into his daily deeds of human sympathy. There was no worthy cause that did not have what help he could give."

THE AMERICAN CONSTITUTION IN RETROSPECT

By WILLIAM I. SIEGEL

I N the city of Philadelphia there was recently enacted a ceremony which vividly reminded all observers of the fact that the American people are now memorializing the 150th anniversary of the ratification of our Constitution. On the brow of the highest point in Philadelphia's great Fairmont Park, overlooking this ancient city and fronting the historic colonial McPherson Mansion, were assembled a group of people who included representatives from all the strata of American life, drawn together by a common reverence for the document which has been both the compass and the chart of American growth and development.

Present in the assemblage were Daughters of the American Revolution and first and second generation immigrants from foreign lands. For the moment, at least, all distinction of class and creed were forgotten in the unanimity of sentiment which marked the occasion. A noble grove of trees was being planted along a thoroughfare hereafter to be known as Constitution Avenue; the first thirteen, in behalf of the original States ratifying the Constitution. The present writer enjoyed the high privilege of representing at this ceremony the Governor of the State of New York and in behalf of the Empire State, paying its tribute.

There comes immediately to mind the beautiful symbolism of the tree planting ritual in connection with the observance of this Sesquicentennial. In the small seed laid into the ground, the physical eye can see none of the possibilities of growth and development which by the miracle of nature eventually blossoms into the form of a great tree. But the mind's eye sees without seeing and knows without knowing that ultimately through changes in form, that which today is but a small and insignificant seed, in years to come will be transformed into a noble tree whose fruit and beauty will benefit mankind.

The retrospect of history applies the same process to the Constitution. The group of fifty-five representatives who labored in the city of Philadelphia for a period of four months to give form and detail to the Constitution could by no stretch of the imagination have

envisaged the tremendous importance both national and international of the instrument which they created. Indeed, hardly any other political charter has had so inauspicious a birth. The thirteen colonies had but recently emerged from a disastrous seven years' war in which they had felt to the fullest degree the power of Britain's armies. Great stretches of territory had been laid waste and many of the resources of the colonies destroyed. Only by a seeming miracle, and in reality only because of the stupidity of England's governors and generals, had this unequal struggle been terminated by a victory for the colonies. And as if this were not enough burden of discouragement, the years which had elapsed since the Treaty of Ghent ended the war had been replete with discord, distrust and hostility among the *quondam* brothers-in-arms. The Continental Congress, created as a governing body among the colonies and acting under the Articles of Confederation, had proved to be utterly ineffective, and the victory over the mother country was being completely dissipated by the division and mutual antagonisms among the victors.

Men of vision, among them Washington, Jefferson, Hamilton, Franklin and Madison, realized that this anarchy must be checked in order to insure the real freedom for which the revolution had been fought and which was now degenerating into a paralyzing license among the States. These political seers remembered Edmund Burke's powerful summary of true liberty: "The restraints on men, as well as their liberties, are to be reckoned among their rights; society cannot exist unless a controlling power over appetite and will be placed somewhere; it is ordered in the eternal constitution of things that men of intemperate minds cannot be free; their passions forge their fetters."

On the call therefore of the Governor of Virginia the thirteen States (excepting only Rhode Island, the "enfant terrible") sent delegates to Philadelphia for the purpose of devising a charter of government. Some delegates stayed away entirely; others

came with the utmost reluctance and still others with a continuing hostility which at the end caused them to refuse to sign the completed instrument.

It is difficult for us to realize the political atmosphere of the Constitutional Convention. We are accustomed to thinking of a united America in which, for instance, the State of New York and the State of Georgia are two equal, but in the last analysis only component, parts of a united whole. This was, in 1787, far from the fact. The State of New York and the State of Georgia were Sovereign States, each jealous of its rights and hesitant to surrender any particle of its sovereignty to any central body for the benefit of any other states. Only the majestic forceful calm of Washington, the organizing ability of Hamilton and the brilliant statesmanship of Madison (and of a few others like them) finally caused the Constitution to be evolved out of the heat of a debate which for wisdom, ardor and vision has had no parallel in history. Small wonder, therefore, it is that so qualified a judge as William Ewart Gladstone termed the Constitution "the grandest work ever struck off by the human brain".

It is a matter of interest to Jews to inquire what part our ancestors played in the creation of the Constitution. An examination of the available records shows that it was indeed a creditable part. It must be borne in mind that at the time of the Constitutional Convention the population of the entire country was not quite 4,000,000. Some forty years thereafter a census of the Jews (taken informally but with a fair degree of accuracy) disclosed not more than 6,000 Jews in the entire United States, so that in all reasonable probability the Jewish inhabitants of the country at the time of the Constitutional Convention could not have exceeded 3,000 souls.

How, then, did or could the Jews have figured in the mosaic of this historical event? Certainly not as delegates; for in the colonies freedom of conscience was still largely a theory and the social position of the Jew,

(Continued on next page)

with some notable exceptions, was not high. (Witness the earnest, although ultimately unsuccessful, attempt of Patrick Henry and George Mason to restrict freedom of worship in Virginia.) Nevertheless, it may be asserted without exaggeration that in proportion to their numbers and in terms of their general position, the Jews had a very marked influence in the drawing of the Constitution. That influence was both indirect or remote and direct and practical.

Although it is customary to divide the colonists broadly into two classes of thought and living, denominating them as Puritans and Cavaliers, and to impute to the latter class a philosophy more hedonistic than otherwise, the fact was that the prevailing tone of thought among all the colonies was biblical in character and influence. Among the Puritans of the New England colonies the Bible was the very textbook of daily life. It is almost equally true that among the Southern colonies the influence of Biblical stories and precepts and of the magnificent philosophy of the prophets was great. The same wellsprings of emotion which led Cromwell's "Ironsides" into battle singing hymns, which caused the first great English revolution against Charles Stuart, which marked off the English people from among the nations of Europe of that day; these same emotions were prominent in the make-up of the American colonists and were among the principal causes of the revolution.

"Taxation without representation" may have been the slogan of the conflict but back of it and in reality its moral ancestors were the thoughts frequently expressed in the Hebrew Bible. The colonies might just as well have quoted from Isaiah; "Is not this the fast that I have chosen: to loose the fetters of weakness, to undo the bonds of the yoke, and to let the oppressed go free and that ye break every yoke?" The delegates to the Constitutional Convention, from whose minds was finally struck off the great instrument, were all men who from their earliest years had felt the influence of the Bible. There is an almost complete spiritual parallel between many of the dry and legalistic phrases of the Bill of Rights and this portion of Isaiah. The language, of course, differs, but the sentiment is the same; that freedom is the *summum bonum* of human existence. In this sense certainly, therefore, the heritage which

the Jews of early America had received from their ancient ancestors and in which the framers of Constitution shared, may be said to have affected directly and fundamentally the purpose and the content of the Constitution.

The fact is, moreover, that legal institutions are in the last analysis the counterpart as they are the work of living men. Insofar, therefore, as the Jews of 1787 had relations with the men who wrote the Constitution, to that extent their relations affected the writing of the Constitution. And these contacts, Jews may be proud to remember, were intimate and beneficial. Space does not permit the inclusion here of all the names or description of all the acts which make up the record of this relationship and mention must be restricted to but several. As a preliminary, however, it is well to state that the Non-Importation Resolutions of 1769, in a sense the forerunner of both the Declaration of Independence and the Constitution, were signed by nine Jews whose names deserve to be remembered by us: Benjamin, Samson and Hyman Levy, Joseph Jacobs, David Frank, Mathias Busch, Michael and Barnard Gratz and Moses Mordecai. They form a roster of honor which should be among the most cherished possessions of American Jews today.

One other Jew had an undeniably effective, although silent part in the making of the Constitution. He was at one and the same time one of the most substantial financiers and one of the most romantic figures of the revolutionary period. We refer to Haym Salomon, intimate friend of Pulaski and Kosciusko, of Robert Morris, James Madison, Edmund Randolph and most of the other revolutionary leaders. So well known was his devotion to the cause of the colonies that he was made a prisoner by the British General Sir Henry Clinton in New York and was sentenced to death for his efforts in behalf of the revolution. He escaped from the gaol in which he was confined and made his way to Philadelphia. There he was charged by the Continental Congress with the negotiations on its behalf with the King of France for grants of financial aid and became the fiscal agent in the colonies of that monarch and of the King of Spain.

It is the consensus of historical opinion that James Madison together with Hamilton and John Jay were the mem-

bers of the Convention who were most effective in the final creation of the Constitution. Madison at that time suffered from a stringent shortage of funds and was enabled to complete his labors only by the generous advances of money made to him by Haym Salomon. Thus Madison writes to Edmund Randolph concerning Salomon. "I am almost ashamed to acknowledge my wants so incessantly to you, but they begin to be so urgent that it is impossible to suppress them. The kindness of our little friend in Front St., near the coffee house, is a fund that will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. The price of money is so usurious that he thinks it ought to be extorted from none but those who aim at profitable speculation. To a necessitous delegate he gratuitously spares a supply out of his private stock."

Salomon also loaned sums of money to Robert Morris, General Steuben, Edmund Randolph and others in addition to large grants directly to the revolutionary cause. It has been estimated that the total of these advances amounted to about \$600,000 of the then valued money. This tremendous sum was never repaid either to him or to his heirs. Instead, Congress in 1893 ordered a gold medal to be struck off in recognition of his services during the revolution and in consideration of this memento Salomon's heirs waived claims which as to principal and accrued interest by that time amounted to almost \$3,000,000.

In these latter days when a mean and mistaken spirit of racial discrimination is unfortunately abroad in our land it has become fashionable in some quarters to think of the Jew as only a very recent immigrant to America's shores. Worse still, with our well known faculty of self-depreciation, we Jews acquiesce in this slander of our American origins and have failed to familiarize ourselves with the really splendid story of Jewish contribution to the development of American institutions from the earliest days of our country. We are unfamiliar with honored names of the Revolutionary period, such as Col. David S. Franks, Aaron Lopez, Isaac Seixas.

We are insufficiently acquainted with the varied, interesting and honorable career of Major Mordecai Noah. Nor is it generally known that the state of South Carolina furnished

(Continued on page 23)

BERNARD LAZARE – THE AWAKENING OF A JEW

Second of Three Articles on an Impassioned Defender of Jewish Rights

By DR. MARK SOLITERMAN

AS long as Lazare was analyzing the anti-Jewish theories derived from the dust-laden books in the libraries, he could assume an attitude of detachment towards the Jews. But his fight with the anti-Semites and his experience in the Dreyfus affair destroyed this illusion. He was awakened not only to anti-Semitic realities, but to the problems of Jewish life as well. He was forced to see hordes of anti-Semitic hooligans, thirsting for Jewish blood, running through the streets of Paris screaming *Mort aux Juifs!*, and like innumerable other intellectuals of his type, he had to pass through a profound, painful moral and spiritual crisis. He emerged from it a greater man, a Jew of nobility, with the traits of Akibah and Jeremiah ingrained in him.

He revealed his tortured soul, his distress, his passionate protest against the wrong done to his people, his clear comprehension of Jewish woes, and his devotion to the cause of Israel in his unfinished swansong: *Le Fumier de Job*. It is almost an autobiographical work. He does not defend any longer; he attacks. He no longer pleads; he accuses — not the Jewish people, as in his book on anti-Semitism, but the Christian world, the Church itself. Seldom had a Jew spoken with such dignity and boldness, as Bernard Lazare.

He certainly could not remain blind to the fact, that, as far as his experience went, the French Jewish community consisted of honest people, good citizens and good fathers and husbands. Whether they were business men, professionals or intellectuals, their standards of ethical conduct were in no way different from those of their Christian neighbors. And undoubtedly they were more liberal and more loyal to the Republic than any reactionary Christian Frenchman. Their religious life was free from hatred, fanaticism, from the perversion of the religious spirit known as clericalism. Their rabbis were cultured men, without superstition or bigotry, who mixed no politics with religion. The Jews of France participated in every national endeavor and made no small contribution to the sum of

French culture. Yes, there were obnoxious and criminal Jews too, but were Christians solely gentlemen and saints? Why then this savage hate let loose against the Jews?

He must certainly have examined his personal position too. Was he an undesirable citizen, a dishonest man? Why should he be insulted and baited? An inner analysis began.

The results were to be systematically outlined in *Le Fumier de Job*. He intended to examine the various Jewish reactions to the world in the form of a discussion between three different persons. But actually he wanted to find a meaning for the word Jew. He had himself once been prejudiced against the Jews. He had imbibed the gentile distortions about his own people and had even been attracted by Catholicism, in spite of his free thinking. Some kind of wrath overtook him against his people who proclaimed the Messiah only to reject him when he came to them . . . Sometimes he felt against them a real hate. He was so different from these money changers, from these merchants! . . . When he reproached himself for the fury he felt against those of his race he thought of Jeremiah calling Nebuchadnezzar against the Hebrews . . . Another time he thought that surely he did not belong to this race . . . When he heard *Mort aux Juifs!* he had felt he had no Jewish soul, and he did not feel Jewish. He had dreamt of belonging to the people amongst whom he lived, the French people. He was brought up to rejoice at the joys, to grieve at their woes. The soil, the sky were his. He cherished this country. He believed that he was a brother to them, of the same blood. But it was a dream. It had been said that he was a stranger. He had awakened to find himself a Jew, but he did not know what a Jew was. What *was* a Jew? The word sounded foreign to him. "Am I not a man because I am a Jew. I must know why I am hated, and what I can be."

Being Jewish, for Lazare, involved an ethical duty, because the bearing

of the name "Jew" carried with it too much ignominy and outrage. A Jew, he reasoned, who desired to be of service to the world must be *himself*, must elevate his own personality. The world was always antagonistic to the Jews because they were different, because they had a shorter road to travel to come to reason. The world was afraid of their potentialities. But they could develop these potentialities properly if they knew how to be Jews. His unfinished *Le Fumier de Job*, an overwhelming book, shows that he had these potentialities well outlined. In one chapter he confessed: "I have conquered the pride of being a Jew. I know why I am one, what is binding me to the past of my people, and the present, what is compelling me to serve them and what is justifying me to clamor for their rights."

The inner spiritual crisis thus resolved itself into the realization of the inalienable right of the Jew to live as a Jew. But his attitude towards the Christian world could not remain the same. This world which commanded the destinies of the Jewish people had to be considered from a Jewish viewpoint, and consequently a new Jewish philosophy had to be formulated.

To begin with his beloved France. The whole Dreyfus case, whatever it was, a judicial error or a deliberate conspiracy, could have been settled in a half hour's discussion were not Dreyfus a Jew. But because of this fact, for the sake of keeping Dreyfus on Devil's Island as a symbol of Jewish treachery, the government allied itself with spies, traitors, forgers, with the scum of the French society. It brought the country to the brink of a civil war, it demoralized the army, it lowered the prestige of France abroad to the great delight of the German Foreign Office, it poisoned its national life. The press, like a burst sewer pipe, was infecting the country with lies, libels, hate, cannibalism, lawlessness, and the most responsible generals in the affair were more interested in proving an innocent

(Continued on next page)

Jew guilty than in punishing the real traitor, or even caring about national defense. This was called patriotism. After the suicide of Esterhazy's accomplice, the forger Henri, a priest issued a demand that all Jews be skinned and their "hides" used to make bed spreads. In Joseph Reinach's history of the Dreyfus affair are described the various kinds of tortures those for whom Henri was *the* national hero wanted the Jews to suffer. They are curious examples of sadistic, anti-Semitic inventiveness. There was not a wall, not a public building, without scribbled insults to the Jews and appeals for violence against them. All sorts of 'idealists' discarded their magnanimous principles when it came to the Jews. The refined men and women of the French salons lowered themselves to the standards of the Russo-Polish-Roumanian pogrom hooligans. Men of art and letters, socialists, anarchists, clergymen, liberals and reactionaries, rogues and scoundrels united for Jew baiting.

Lazare witnessed the anti-Semitic rabies which afflicted a cultured, chivalrous nation, and he blamed the Christian world for causing the miseries of his people.

He courageously attacked the church for having identified itself with clericalism, reaction and anti-Semitism, though he realized and respected the great spiritual power of the church. The participation of the church in the anti-Semitic drive embittered him against it. Sincere and frank in his criticism, he did not spare his sharp expressions. To those who objected that it was not becoming to a Jew to criticize Catholicism and the church, he answered that refraining from criticism would have meant "to contest the right of the oppressed to defend themselves. For twenty centuries the Jew has been robbed, assaulted, massacred, burnt, yet his right to protest is being contested." His indignation was extreme when he discovered rich Jews had given 400,000 francs for Catholic activities, money which had been used to spread anti-Semitic periodicals and booklets. "They are," he cried out, "licking the hand which is striking them. They prostrate themselves before those who are trampling on them. They kneel before those who are insulting them. They are the ones who are paralyzing our defense. Their degradation, their cowardice, is such that it has provoked the just disgust of their enemies and given nausea to

any Jewish soul."

In the light of the results obtained by those German Jews who supported the Nazis, the prophetic quality of Lazare's protest can be appreciated. He believed that every Christian was unconsciously prejudiced against the Jews; that Christians had a mystic, not a human conception of them; that they stood before the Jew as before an unknown land; that while they were insulting and degrading him they at the same time attributed to him a mysterious and all-powerful influence in world history.

What can Christianity offer to the Jew, he asked? The ethics of Christianity were only the crystallization of the ancient Hebrew ethics. Jesus was the purest emanation of Israel's conscience. Jesus had typified the existence of the Jewish people. The Jewish people is the Christ of all peoples. It is the Jewish people who carries the crown of thorns.

Lazare accused the Christian world of having demoralized the Jew while the Christian oppressor was in no way a paragon of ethics. He accused the Jewish bourgeoisie of France and Italy of having become corrupted in their contact with Catholicism, but he had no longer any quarrel with the poor Jews, the mass of the people, who never knew where the next piece of bread would come from, nor who would be the next victim of a pogrom.

The Jews had become the real Christians, he claimed. Slapped in the right cheek they offered the left, and their backs to boot. This "stiff-necked" people had become a people of slaves. They looked for nothing else than to keep quiet, to disappear, to be small, to be forgotten—all in order to attain peace. To defend oneself seemed to be a crime among the Jews, except to use gold in defense.

There were two classes of Jews whom Lazare disliked. The first were the baptized or unbaptized Jews who for safety's sake joined the Jew-baiters. They were the Jews who blamed their brethren for causing the "anti-patriotic campaign" for Dreyfus' liberation, and labelled them exactly as the anti-Semites did. They were a malignant growth in the social life of the Jewish community and could only be produced by the abnormal conditions of Jewish life.

But his attack on the Jewish bourgeoisie was not less passionate. He spoke of them with the same bitter-

ness as he did of the clericals and reactionaries.

He blamed the rich French Jew for retreating before the blackmailing of the notorious anti-Semite, the baptized Jew, Arthur Meyer. He affirmed that when Meyer was silent, it meant that the rich Jews had given him money, because when the militarist and clerical rabble and even the abject Drumont needed money they held out their hands to the Jews. He called the Jewish bourgeoisie upstarts considering it no honor to belong to the tribe of martyrs. They did not want to remember the past. They had recommended the tactics of: "Make thyself small . . . this is the salvation, because the enemy will pass by . . ."

In his book Lazare rose to prophetic pathos. In pain he exclaimed: "Jewish people, what part of the earth has not been drenched with your blood? Always in flight, always looking for a haven, but never finding the garden of rest, the land of salvation. When you believe you have found the Promised Land, persecution returns."

His meditations provoked these questions: "What are the things Jews have not experienced? What did they not try? What shame and pain had they not endured? What triumphs had they not known? What defeats had they not accepted?" And marveling at this endurance he cried out from his heart: "Martyr people, thou art beautiful in the ages of long-suffered sorrow."

He undertook his own study of Jewish history and hoped to write an economic history of the Jews. He rejected the Christian and Jewish interpretation of the history of the Jewish people. The first had created an imaginary mystic being, a monster, whom they endeavored to find in real life; the others had written an apology. The great Jaures was also misled by this emotional, prejudiced, unscientific interpretation of Jewish history and the Jewish spirit. He accepted without criticism Marx's idea that capitalism was the essence of Judaism. Lazare answered by a brilliant analysis of the real spirit of Judaism in his essay: *La conception sociale du Judaisme et le peuple Juif*. He showed the fallacy of Marx's interpretation of Judaism. Drawing his information from many sources, he proved that neither in the Bible, nor in the Talmud, nor among the Jewish scholars and theologians was it

(Continued on page 21)

THE WALL OF TEARS

By MORDECAI H. LEWITTES

IT IS said that to the Jewish child of Eastern Europe the barren four walls of his home were unreal compared to the Western Wall in far-off Palestine pictured in his mind's eye. Many were the legends which he had heard about this miraculous structure. This Wall, it was said, had been built by Solomon from the contributions of the poor. It was of imperishable construction. When Nebuchadnezzar and his pillaging hordes set fire to the first Temple, and four hundred years of Hebrew glory went up in flames, one wall escaped. It was the *Kotel Maaravi* or Western Wall. When Titus and his barbaric legions set fire to the Second Temple, three walls burned down. Titus raised his deadly weapons to destroy the remaining wall, but at that moment his hand withered. Six angels descended from heaven, alighted on the wall, and wept. Their tears penetrated into the very mortar and hardened the stones, so that they became eternally immovable.

Symbol of an eternal people, the wall too was eternal. Said the Rabbis: "The *Shekinah* or Divine Presence will never be removed from the Western Wall of the Temple."

Under the Romans and Byzantines the Jews were allowed to visit the Temple ruins, once a year, on Tisha B'av, the anniversary of the destruction of the Temple by Babylonians and Romans. Writing at the end of the fourth century, Jerome described how Jews had to bribe the Byzantine guards for the privilege of remaining a little longer at the Wall to pour out their tears. It was not until after the Crusades that the Jews gained uninterrupted access to the holy relic, which became the scene of religious and ecstatic devotions well-nigh unparalleled.

That section of the ruin where the Jews lament is but 30 meters long. In front of the Wall is a narrow pavement about four meters in width. The Wall itself is about 20 meters in height, but composed of distinctly different strata. The four lower layers are of immense stones, protruding in the center, each surrounded by a thin border. One sees identical stones in the so-called Tower of David. It is now definitely known that such stones were prepared by Herod's skilled artisans. The wall near the Cave of Machpelah

in Hebron, another holy relic, is built of such stones too, for Herod's winter home was in Hebron. Above these four layers are courses of undrafted masonry. These layers were built by the Romans. The highest stratum of smaller blocks is of Arabic, Middle Age workmanship. But by far the greatest part of the Wailing Wall is below the ground. The drafted masonry, characteristic of Herod's Temple, extends for seventy-eight feet below the present surface.

The traveller who visits the Wall on Yom Kippur eve is impressed by the varied types of Jews who gather to pray there. The tourist enters the Old City by way of the Jaffa Gate, and jostled by the hurrying crowd, begins to descend toward the Wailing Wall. Beggars, trachoma-ridden and in tatters, tug at your coat, begging for alms. An Arab street-urchin, barefoot, screams with pain as some careless tourist treads on him. The Arab with the vacuous smile who daily aids the blinkered camel in turning the olive press, deserts his charge and joins the beggars, receiving a royal reward from the charitable pilgrims. One descends

innumerable steps, until suddenly a right turn is made, when an even steeper descent begins. But here the path is inconceivably narrow. An Arab muleteer becomes inextricably entangled with his donkey, its precious load of pebble and sand, and the milling crowd. Finally he is able to resume his customary prodding of the donkey, and to soften his imprecations, while the penitent worshippers continue their interrupted pilgrimage. At last one pushes his way into the crowd standing before the Wailing Wall.

It is indeed a queer sight that meets one's eyes. So crowded is the pavement that it is almost impossible to move. Thousands have forced their way into that small area. At the left are women weeping copiously, each one pushing forward in an attempt to kiss the Wailing Wall. The majority are pious Jewish women from Mea Shearim, simply clad, their heads covered with black shawls which only lend an even more tragic note to their mournful appearance. An utter contrast is presented by the Kurdite women, who wear brightly colored green or orange head-dresses, red or purple robes, and large white shawls over head and shoulders. In the center are the Sephardic Jews, many of Arabic appearance, with red fezzes. Others have green head-dress and brightly striped garments. On the right are the Ashkenazic Jews, many of them descended from families which have wailed at the Western Wall for five or six generations. Their inner garments have green stripes, like the *abaya* of the Arabs; over that is a snow-white kittel, and on top of that a purple mantle. The head is covered by a fur *streimel*. These worshippers insert crumpled notes into the crevices of the Wall bearing their petitions to the Almighty for health, wisdom, and sustenance. They press their lips against the stones already worn smooth by the kisses of pilgrims, fulfilling the words of the Psalmist, "For thy servants take pleasure in her stones and love her dust" (102, 15).

Others try to come near the Wall, but cannot push their way through the crowd. Many a bewildered pilgrim who begins the eighteen prayers at the

(Continued on next page)

WOMEN IN ISRAEL

By Gay Siegel

(Aged Thirteen)

LO! in the land of the olives where
the palm trees sway
Where the Weeping Wall is holy,
and the religious pray—
Towers above these relics a new,
a modern land
Which was formed, molded, by a
strong yet gentle hand.

Where the gentle, balmy winds
whisper trust and love and life
And the palms in the desert, swaying
in the breeze, protest of war and
strife.

For these we bow at her feet,
For blessings of love and life so sweet.
We pray that she, Hadassah,
Judah's guiding star
Shall remain bright, for those who
seek her help afar.

right end of the Wall (despite the strict prohibition against moving) is forced because of the jostling crowds to complete the prayer at the end of the Wall.

The curious tourist may return to the Wailing Wall at night. Arabs sitting in an open inn and listening to the reading of the Koran, point the way to the steep desert. But now the Wall is bathed in the twin garment of moonlight and silence. A lone Sephardic Jew sits on the pavement quietly repeating some verses from the Book of Psalms. It is the Wailing Wall in one of its rare moods, for seldom is one privileged to see the Kotel alone in all its majesty, undisturbed even by the devotions of pious worshippers.

But the visitor who visits the Western Wall during one of the holidays has not seen the Wall in its most characteristic moments. It does not readily lift its veil before the curious gaze of the multitude. If one wishes to know what ecstasy can be inspired by the Kotel Maaravi he must repair there on the Sabbath, at nightfall. A handful of Ashkinazic Jews in their long robes are gathered before the Wall. One pious worshipper sways violently hither and thither reciting in a loud voice, "O God the heathen are come into Thine inheritance, they have defiled the holy temple, they have made Jerusalem into heaps. How long, O Lord? Wilt thou be angry forever?" (ps. 79, 15). The raucous voice startles one.

Night falls, and with the appearance of three stars the *maariv* evening service is begun. The first words of the reader are a signal for an outburst of lamentation and wailing. There are tears in the very chant used by the reader. The man who had previously recited psalms now raises his voice to such a loud pitch that he soon grows hoarse and can proceed only with great difficulty. As the prayers continue the worshippers sway more and more rapidly till one wonders at their physical endurance and marvels that they do not drop from sheer exhaustion.

The sentence proclaiming the Unity of God, the *shema*, is protracted for many moments until finally the word "one" is uttered. A young Yeshiva student, scarcely fifteen years of age, already exhausted, summons all his strength to sanctify the name of the Holy One and to proclaim his Unity. He wrings his hands, he sways, he puckers up his face in a look of agony

that even surpasses El Greco's portraits of pain and suffering. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." With each word are mingled groans and wails that cannot help but stir one to his very depths. The women interrupt their prayers to cling to the wall, and to shower fervent kisses on the giant stones. Such religious devotion, such pious fervor, such ecstatic worship one is seldom privileged to see.

At last the 18 prayers are reached and all is silence again. The swaying continues, one Sephardic Jew falling to the ground in complete prostration instead of making the bow required. Fully a half hour passes before the short eighteen prayers are completed, and the reader takes three steps backward. The wailing and shouting are resumed but do not attain as high a pitch as before. A prayer for the dead is now recited. The worshippers crowd to the Wall and bestow upon it a parting kiss. They then go to the nearby synagogue, in complete darkness, and ascend the rickety stairs until finally a ray of light from the sexton's can-

dle appears. The candle-light reveals deep excavations, where archaeologists have explored the vast layers of stone, some possibly from Solomon's Temple, now buried beneath the surface of the city. The *havdalah*, or parting prayer to the beloved Sabbath, is recited, and the pious worshippers wend their way homeward, inwardly praying for the coming of Elijah and the restoration of the glorious Temple.

One is reminded of Bialik's famous words in his poem, "Night Thoughts":

"O cup of tears, my muse, O cup of new born tears
That move the heart, and stir within the soul dark fears,
Go wander, fly to heaps and ruins of ancient years
To the Western Wall, to patriarchal tombs and biers,
Go stand by the road where exiles trod in blood and gore,
Receive the warm tears shed o'er tribulations sore,
And take the uncooled tears and o'er my sweet lyre pour
Until not one remains and my wound will pain no more!"

"THE TRUMPET OF JUBILEE"*

A Review by Dr. Israel H. Levinthal

HERE is a striking passage in this new volume by Ludwig Lewisohn, in which the author describes an American writer that may most fittingly be applied to Lewisohn himself: "An eminent American Jewish man of letters, a man who, whatever the ultimate importance of his works, had written both profoundly American books and had married Jewish matter to English speech as none other had done." No writer in the English language in modern times has so "married Jewish matter to English speech" as has Ludwig Lewisohn. He knows Jewish life; he drank of the Jewish tradition; he is saturated with a holy conviction of the dignity and the worth-whileness of that tradition. It is to be expected then that the present tragedy in Nazi Germany should reveal to him the deeper drama that has been and is being enacted in the hearts of so many Jews who were suddenly caught in its maelstrom.

The book tells the story of Kurt

Weiss, a brilliant professional man living in Germany. He is a Jew, but to his mind—and it was to the minds of so many others of his day—it is more important that he is a German. He felt he could best be one by surrendering every iota of Jewish affiliation or attachment that he still possessed. Even the sudden transformation of events in 1933 could not prove to him he was wrong. Too late he realized the true significance of what happened to him and to his beloved Germany. "The depths were open. The earth had been split asunder. Primordial madness and ferocity had come back. The jungle was invading the world. Tooth and claw and poisoned fang alone were left."

All his life he was a determined optimist about the progress of civilization. He had come to believe that Germany and civilization were synonymous. How bitter now was his disillusionment! "Civilization is a mask. The mask is off and the primordial

(Continued on page 23)

BRITAIN'S OFFICIAL HISTORY OF THE JEWS IN PALESTINE

(In the voluminous report of the Palestine Commission there is a remarkably interesting outline of the history of Palestine, of the Diaspora and of Zionism. The REVIEW reprints below the first of these condensed but highly illuminating sketches, including the foreword of the Commission, which contains the kernel from which the partition plan for Palestine grew. —EDITOR.)

THE "disturbances" which broke out in Palestine on the 19th of April, 1936, were the outcome of a conflict between Arab and Jewish Nationalism; and when in the following November we visited the country, we expected (to adapt Lord Durham's famous sentence) to find "two nations warring in the bosom of a single state." But we did not expect to find so wide a gulf between them or one so difficult to bridge. Such a conflict in a land consecrated to three world-religions, Judaism, Islam and Christianity, is tragic enough in itself; but it is the more tragic because, while in the actual "disturbances" one side put itself, not for the first time, in the wrong by resorting to force, whereas the other side patiently kept the law, it is fundamentally a conflict of right with right.

To explain how that unhappy situation has come about a brief historical introduction is required. The present problem of Palestine, indeed, is unintelligible without a knowledge of the history that lies behind it. No other problem of our time is rooted so deeply in the past.

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In the course of the second millennium B. C. the lands that lie along the eastern coast of the Mediterranean were subject to periodical incursions of Semitic tribesmen pressing seawards across the Arabian desert from the barren steppes of the North. In Palestine these immigrants became known as Hebrews, and one tribe or group of tribes, who claimed descent from Abraham of Ur, acquired the name of Israelites from Abraham's grandson, Jacob or Israel. From the old tradition of a migration of these Israelites to Egypt, their persecution by the Pharaohs, and their return to

Palestine under the leadership of Moses emerges the historical fact that by about 1100 B. C. the Israelites had occupied most of the hill-country in Palestine and that they were already distinguished from the peoples of the coast (the Phoenicians or Philistines) and from the Semites of the desert beyond Jordan by their peculiar religion.

In sharp contrast with the idolatrous polytheism of all the ancient world, the Israelites had conceived the idea of one invisible God and had incorporated what they believed to be His commandments in the Mosaic Code. The rise of this people to a great place in history is so familiar from the pages of the Old Testament that for present purposes it can be very briefly summarized.

The period of the Judges was a period of tribal disunion and constant conflict with neighboring foes. Hostile pressure, especially from the Philistines, led to the establishment of a monarchy: and under King David (c. 1010—970 B.C.) of the tribe of Judah and his son and successor, King Solomon (c.970-930 B.C.), the Israelites as a whole were effectively united, the Philistines and other enemies were decisively defeated and the power of the new kingdom was extended for a time not only over all Palestine but over most of the territory north and south that lay between the rival empires of Egypt and Assyria.

On Solomon's death a decline set in. The people of the coast recovered their independence. The northern tribes broke away and established a separate Kingdom of Israel centered around Samaria, estranged from and sometimes at war with the Kingdom of Judah, in which, largely owing to the fact that the Temple which Solomon had built at Jerusalem was the outstanding visible symbol of the Hebrew faith, the tradition of Hebrew thought and culture was henceforth mainly concentrated.

This schism of Palestine facilitated its inevitable subjection to whichever should prove the stronger of the neighboring empires; but the two kingdoms and the coast towns succeeded in maintaining a precarious independence for some 200 years—a period

distinguished above all else by the lives and writings of the major Prophets. In 721-715 B. C. the first blow fell. The northern kingdom was incorporated in the Assyrian Empire, Samaria was destroyed, and the abler and wealthier section of the population were deported to distant lands. By submitting to Assyrian suzerainty the southern kingdom escaped such rigorous treatment for a few more generations; but about 585 B. C. Judah suffered from Nebuchadnezzar, king of a new Babylonian Empire which had replaced Assyria in Iraq, the same fate as Israel. Jerusalem was sacked and dismantled, and a large part of the people were removed to Babylon.

The "captivity" did not last long. In 539 B. C. Cyrus, the founder of the Persian Empire, occupied Babylon and in 538 B. C. he permitted the Judean exiles to go back to Judaea. Some of them remained in Iraq, but the majority—the number has been reckoned at 40,000—returned to their historic homeland and set themselves to rebuild the Temple and reconstitute their national life in a little inland state. For the next three or four centuries the history of the "men of Judah" or Jews is unrecorded, except for the fact that they were governed as part of the fifth Satrapy of the Persian Empire and afterwards came under the Ptolemaic successors of Alexander the Great.

But modern research ascribes to this dark period a flowering of Hebrew culture. It was the period, it is held, when the Mosaic Law or Torah took on its final form and became the binding code of social life as well as of religious observance, and when such varied achievements of Jewish thought and art as Job, Ruth, the Song of Solomon, Ecclesiastes, Proverbs and some of the finest Psalms were composed.

The next phase opens with the conquest of Palestine by the Seleucid rulers of Syria and its sequel, the first persecution of the Jewish faith. Hellenism was now in the ascendant, and an attempt was made to force the Jews to abandon the rule of the Torah and adopt Greek gods and ways of life. Led by the Hasmonaean family, of

(Continued on next page)

whom Judas Maccabaeus and John Hyrcanus were the outstanding figures, the Jews successfully revolted; and from about 150 B. C. onwards they not only recovered the long-lost independence of Judaea but extended their rule north, south and east till it reached something like the limits of the realm of David and Solomon. But the next of the many conquests of Palestine was now imminent; and against the might of the expanding Roman Empire the Jews could not maintain their freedom. In 63 B. C. Pompey stormed Jerusalem. Never since then has Palestine been an independent state.

Though the form of government varied and tributary native rulers, like Herod, were allowed to bear the name of King, Palestine was now virtually a Roman Province. That it proved unruly was partly due to the oppression and extortion of some of its Roman overlords; but so strong on the one hand was the national spirit of the Jews and so bitter on the other the feuds that grew up among them that the best of governments would have found Palestine difficult to keep at peace. A century of constant strife culminated in a general revolt in 64 A. D., which was only repressed after years of bitter fighting when, in 70 A. D., Jerusalem was taken and sacked by Titus, and the Temple, the scene of the last resistance, burnt to the ground.

But the Jews were not yet crushed. They rebelled again in 115 A. D. and in 132 A. D. This latter uprising was so successful that Rome determined to make its repetition quite impossible. In 135 A. D., Jerusalem was destroyed and its site ploughed up. Many of the population were put to death, and many more carried off to slavery. From that time onwards Palestine steadily sank into obscurity. Its diminished population dwindled still further. While the Jews who had spread themselves over most of the rest of the world increased and multiplied, there were soon only a few thousand of them left in their old homeland.

The history of Jewish Palestine, thus ended, had been enacted for the most part in a country about the size of Wales; but it constitutes one of the great chapters in the story of mankind. By two primary achievements—the development of the first crude worship of Jehovah into a highly spiritual monotheism, and the embodiment

of this faith and of the social and political ideals it inspired in immortal prose and poetry—the gift of Hebraism in ancient Palestine to the modern world must rank with the gifts of ancient Greece and Rome. Christians, moreover, cannot forget that Jesus was a Jew who lived on Jewish soil and founded His gospel on a basis of Jewish life and thought.

For five hundred years Palestine remained under Roman and Byzantine rule, and then in the seventh century A. D., it underwent yet another conquest. Inspired by the rise of Islam, the third great monotheistic faith to be born in the stretch of Semitic country between the Persian Gulf and the Mediterranean, the Arabs broke out from the Arabian desert and started on a career of conquest almost as remarkable as that of Macedon or Rome. Between A. D. 632 and 713, they invaded and occupied in quick succession Syria, Iraq, Persia, Egypt, the whole length of the north African coast, and finally Spain. When their further penetration of Europe was stopped in 678 and 717 by the resistance of Constantinople and in 732 by the victory of the Franks at Poitiers, the whole of the Mediterranean seaboard, with much of its interior, curving round from the Pyrenees in the west to the Taurus in the east, had fallen and for three centuries was to remain, under Arab rule. This was the golden age of the Arab. Their seapower commanded the Indian Ocean and contested the command of the Mediterranean. Their trade extended from Cadiz to Cairo, Bagdad and Zanzibar and beyond to India and China. They took the lead in civilization. Their chief centers of population and wealth were also nurseries of the sciences and arts. Scholars from Central and Northern Europe, still in the Dark Ages, came to Arab universities for learning, and it was through Arabic translations of the classics that Hellenism was preserved and handed on to inspire the Renaissance and the birth of the modern age.

In all this activity and achievement Arab Palestine took no great part. Jerusalem had been rebuilt, and the conquering Arabs established there a university which became a local center of Arab learning; but, secluded among its stony hills, Jerusalem could never compete in wealth or culture with the cities in the fertile plains and valleys of Iraq, Egypt and Spain. Only one

or two lesser figures in the great company of Arab men of learning were Palestinians; and the only great work of art which has survived from the age of Arab independence is the Dome of the Rock, a magnificent mosque erected towards the end of the seventh century in the center of the wide stone platform which once had borne the Jewish Temple. But in one respect Jerusalem attained a higher place in the Arab world than Bagdad or Cairo or Granada. On that sacred platform, the Haram esh Sharif, besides the Dome of the Rock stands the Mosque al Aqsa, with Mohammed is recorded to have been conveyed by God, and Moslems believe that from the Rock itself the Prophet took flight on his magic steed to heaven. The Haram esh Sharif, therefore, ranks with Mecca and Medina as one of the three paramount "Holy Places" of Islam. Indeed it preceded Mecca as the Qibla or point to which Moslems turn in prayer.

In the course of three or four hundred years the Arab Empire began to decay and disintegrate, and the Arabs of Palestine, like the Jews before them, were exposed to alien conquest and subjection. In the eleventh century all the Arab states in the Near East were reduced by the Seljuk Turks. From 1095 onwards Palestine was exposed to a series of intermittent invasions from Christian Europe, known as the Crusades, which, inspired partly by the vision of recovering the Holy Sepulchre and partly by more material aims, succeeded in maintaining a precarious Kingdom of Jerusalem till the latter part of the twelfth century and a foothold on the coast for another century, after which the whole of Palestine reverted to Moslem rule. For most of the next 200 years it was subject with Syria to the Mamluk dynasty in Egypt, and during that period it was subjected to the devastating Mongol raids of Halaqu and Tamerland. In 1517 it was conquered, with Syria and Egypt, by the Ottoman Turks; and in the hands of the Ottoman Sultans at Constantinople it remained except for the few months of Napoleon's invasion and the few years of Mohammed Ali's occupation, till the World War of 1914.

In the twelve centuries and more that had passed since the Arab conquest, Palestine had virtually dropped out of history. One chapter only is remembered—the not very noble ro-

(Continued on page 22)

A SURVEY OF BACHELORS IN THE BROOKLYN JEWISH CENTER

By SONIA GORELIK

CONVENTIONAL people view the bachelor as something of an irresponsible play-boy who craves a strange variety of women for diversion, and refuses to settle down to a normal healthy existence. This is an unfair attitude.

Men past the age of thirty have a much more serious regard for the marriage problem than the man who marries in his youth. The bachelor views the relationship more intelligently and with much more reasoning. It isn't a quick flippant love affair for him, but the realization of the need of compatible companionship and the stability of a home.

Why haven't these men married, and what are their reasons for remaining contrary to socialized ways of living? To get some basic reasons that might lead to an answer I selected the Brooklyn Jewish Center as a laboratory, and interviewed a dozen men of marriageable age belonging to it. These men are all over the age of thirty-five, and in most cases so well set financially that they cannot offer materialistic motives for avoiding the altar. My questions ran as follows:

(1) Do you believe marriage should be based on love, or on other considerations?

All agreed that financial security was of paramount importance, but only two out of the twelve found that other considerations besides love were essential. They thought that it is only when the individual is not financially stable that other considerations become important factors.

(2) Do you favor the services of a *shatchun* (marriage broker)?

Eleven out of twelve said "no," and very emphatically. The twelfth realized that "only as I grow older" might a *shatchun* with an ounce of conscientiousness possibly unite two souls who had been separated by fate. Not one however would be prejudiced against the woman who used this means of securing her own happiness. All the gentlemen questioned revealed that at one time or another they had been approached by marriage brokers, but not one had "taken advantage" of their commendations.

(3) Do you find the Jewish Center

a preferable way of making social contacts?

The neighborhood community center was agreed by all to be the best means for meeting people of the other sex socially, but they felt that the Center attracts only the young and frivolous debutante in her late teens who is still flighty, and steer clear of this jamboree.

(4) What type of girl do you find most attractive?

The answers varied slightly, only one out of the dozen insisting upon a woman being very attractive, though specifying, "not beautiful and dumb." Another said he would be attracted by a woman who was of an "independent nature with a well-balanced mind." All demanded intelligence, neatness, good background, breeding, perfect naturalness at all times, the ability to cultivate the husband's interests, and, as to appearance, a fair degree of attractiveness. All those questioned, un-animously insisted that a woman, if she is really honest and sincere in her affections, will make every effort to encourage a man's interests. Also the impression could be gathered that a girl's persistence in attracting the attention of men is not disliked by them. Of course there is a catch to this statement—the girl must know the man's exact attitude before taking the initiative.

(5) Do you think life would be fuller and happier if you were married?

It is a good omen when all but one agreed that life would be happier if they took women in holy wedlock. The lone exception had no comment to make.

(6) Do you believe in early or late marriages?

Youthful enthusiasm and optimism overlooks many obstacles, said nine of my victims. Two young people can mold themselves into the same way of thinking, and can more easily become acclimated to each other. The other three ridiculed the idea of a successful early marriage unless the couple could meet their financial obligations.

(7) Has marriage among your friends disillusioned you?

Down went the matrimonial thermometer, when ten out of twelve gave me an affirmative answer. A very small percentage of married couples are perfectly happy, the majority claimed. Fifty per cent of the marriages are complete failures and are only bound together by the devotion of the husband and wife to the children. Thirty per cent are just fairly tolerant of each other, and a scant twenty per cent—if that high—are genuinely happy.

(8) Does the age of a woman make a difference?

The usual consensus of opinion that the older a man gets the more does he prefer youthful women was not borne out by the results of this interview. As a man grows older his views on women change; where at one time he might have been inspired by superficiality, he now looks for the woman who has a more substantial attitude towards life. The ages of the woman he would like varies with his own age. At thirty-five he prefers a woman ten years younger than himself, at forty-five, twelve years younger, and at fifty-five, fifteen years younger.

(9) Do you find it difficult to meet the "right girl?"

With so many charming young ladies about it doesn't seem fair for the bachelor to admit the impossibility of meeting just the right woman, but that's the situation, and it must be accepted. Eleven out of twelve have found it difficult to meet the woman. Incidentally the twelfth was the only one who met women through business. For the others acquaintance with women came about through travel, introductions by friends and social gatherings.

(10) What attracts you first to a woman?

Sorry, but I must record that physical attractiveness comes first. Remember I speak now of "what first attracts." What *holds* the man's attention is another matter.

(Continued on page 22)

JEWISH NEWS IN REVIEW

By LESTER LYONS

A MESSAGE, signed by the chief Rabbi of Italy and other eminent Italian Rabbis, has been issued in Italy under the title, "The Rabbis of Italy to their Brethren." It vigorously replies to the extreme Fascist demand that Italian Jews sever all connection with Jews abroad. Declaring that Judaism is a single whole, the message states: "By adhering to our faith we do not offend other religious sentiments. If we maintain our fidelity to our history and our mission, we do not fail to fulfill our duties to the State. No one has the right to doubt our loyalty and no one can prevent us from being true to ourselves." Adverting to the Jewish National Home and the proposal of partition, the document asks Italian Jews to "bear in mind that these attempts to rehabilitate the persecuted Jews have been foreseen and approved by Divine Providence, their success depending entirely on the loyalty with which the Jews adhere to the precepts of the Torah." It warns against the dangers of schisms among Jewry and says: "He who does not shape his life according to Jewish traditions cannot pretend to represent Judaism."

« »

Sir Neill Malcolm, League of Nations High Commissioner for Refugees from Germany, has submitted to the League Assembly a report summarizing his activities for the past year. The report shows that although thousands of Jewish refugees have been able to emigrate to Palestine and other countries, nevertheless the settlement of refugees has not made such progress as is necessary or desirable, over 20,000 refugees being still in a precarious position. The Commissioner recommends greater co-operation among the nations with regard to this problem and a loosening of immigration restrictions.

« »

Anti-Semites do not get much opportunity to carry on their activities successfully in Denmark. An old Danish law makes the defamation of a religious community a punishable offense. Under this law prison sentences have been imposed on a number of Nazis who had published libelous statements against the Jewish community in Denmark. Besides impris-

oning distributors of anti-Semitic papers the Danish courts have ordered such publications confiscated.

« »

In Yugoslavia, a German Nazi paper was suspended by the government because it had attacked the government as favoring the Jews.

« »

Leading ecclesiastical dignitaries in Roumania seem to have outdone the peasants in Jew-baiting. They have urged that all Jews be expelled from the country and their property confiscated. The National Soldiers' Front, which includes the country's foremost military commanders, issued a proclamation ordering "a spiritual mobilization of all Roumanians against the vast Jewish plot which paralyzes the normal development of the economic and social life of the country."

« »

The Roumanian government is actively discriminating against Jews in trade and industry. M. Pop, minister of trade and industry, and a notorious anti-Semite, has requested industrial and commercial establishments to employ 75 percent pure-blood Roumanians as clerical workers and 50% of such Roumanians among administrative and technical personnel. Fines and withdrawal of license to do business await those who do not comply with his demand within three months. Many Jews have been dismissed from sugar and food factories taken over by the government.

« »

The National Peasant's Party, until recently considered the strongest democratic force in Roumania, has officially adopted the principle of anti-Jewish discrimination. In urging the supremacy of Roumanian labor the president of that party declared: "It is the duty of the government to close hermetically all the channels of Jewish infiltration."

« »

Paraguay has expelled or arrested a number of prominent Jews, several of whom had been living in that country for many years. The Jewish community fears that this is a prelude to

the expulsion of all the Jews and has appealed to American Jews to intervene. While the action of the government has been avowedly based on the supposed communistic beliefs of the victims the real cause is said to be Nazi provocation.

« »

The Spanish insurgent general, De Llano, has been broadcasting anti-Jewish propaganda, the viciousness of which is equalled only by its stupidity and fantasy. The present conflict in Spain, he says, is not a Spanish civil war but is one which Jewry is waging against the whole world. They hope to win this conflict, in his opinion, because they have won a similar war in Russia. The Jews, he says, are subject to a supreme council known as the "Kahal" which enjoys the highest authority among them. "Since time immemorial, for forty centuries, every Jew has given ten per cent of all his earnings to the 'Kahal' in order to facilitate the Messiah's coming." He further states that "although the 'Kahal' received 4,181,399,952 pesetas. All this money the Jews are spending on the promotion of Communism and the preparation of revolutions."

« »

At the annual convention of the Jewish War Veterans, held in New Jersey, 1,500 delegates adopted resolutions urging that the government investigate and put an end to Nazi propaganda in this country; that aliens engaged in such propaganda be deported; that the anti-Nazi boycott be intensified, and that the State Department call the Polish government's attention to its willful neglect of the Versailles treaty provisions with respect to the rights of minorities.

Mr. Samuel Untermyer told the delegates that the German Secretary of the Interior and the German National Organization for Tourists had issued an order barring foreign Jews as well as German Jews from parks, gymnastic fields, health resorts and all other places not immediately necessary for medical treatment. He exhibited a list of 51 "cells" and 18 Nazi camps in this country including 19 "cells" and 2 camps in New York

(Continued on next page)

State. He also warned against the imprinting of the Nazi swastika upon the American flag on posters announcing the annual reunion of German soldiers in New York, stating that it was a violation of the Penal Law of this State.

« »

In his closing report to the annual convention of the American Legion, held in New York, Harry W. Colmery, past National Commander of the American Legion, also urged governmental investigation and suppression of Nazi anti-democratic propaganda.

« »

After a long period of apathy in the face of terrorism perpetrated by the Arabs in Palestine, the Palestine government has taken decisive action against the ring-leaders. The government arrested and deported a number of Arabs of the High Committee that could be found and declared unlawful that committee as well as all local national Arab committees. It also deprived the Mufti of Jerusalem of the presidency of the Moslem Supreme Council and membership in the Moslem religious estates general committee, of which he was chairman. It was unable to arrest the Mufti because he took refuge in a Mosque, which is sacred Moslem territory. Explaining its action the Palestine Government officially stated: "The Palestine Government has been gravely concerned by the existence of an organized campaign of terrorism directed against individuals in this country. During the last four months this campaign has intensified its activities. Action now taken is a direct result of this murder campaign." The immediate spur to the government's action was the assassination by Arabs of James Y. Andrews, Commissioner of Galilee and his guard, Constable Peter R. McEwan.

The Mufti has since fled the Mosque and escaped from the country.

« »

Anti-Jewish attacks in Poland have reached the stage where bombs are being used. On one occasion a bomb explosion in Warsaw injured 18 persons. Another time a bomb placed in the office of a Jewish newspaper was fortunately found a few minutes before it was timed to explode. Such excesses have caused the entire Warsaw press, including papers that had previously encouraged anti-Jewish rioting, to appeal to the government for security and to ask it to take

strong measures against the bombers. Under the auspices of the New Workers Group, which has been waging a strong campaign against anti-Semitism, Poles have been demonstrating against Jew-baiting. The Premier of Poland told a delegation of Jewish leaders who complained of street attacks and damage to their property that the government would do everything possible to prevent a repetition of such anarchy and lawlessness which, he stated, was unworthy of the Polish nation.

« »

A World Congress in defense of Yiddish Culture met in Paris attended by over 100 delegates from Great Britain, the United States, Argentina, Poland, Palestine and about 20 other countries where Yiddish is spoken. Mr. Opatoshu, of New York, traced the origin of Yiddish to the 14th century and spoke of it as a national language of the Jewish people. The Congress resolved that Yiddish be recognized as a modern language, that Yiddish chairs be created in universities, and that a Yiddish university be opened in Paris.

« »

Non-Jewish employers in Manchester, England, dismissed 6 Jewish girl typists because they had refused to work on the day of Atonement. As a result of the publicity given this occurrence in the Manchester press other non-Jewish firms made offers of employment to the girls.

« »

At the request of Anthony Eden, British Secretary of State for Foreign Affairs, the Council of the League of Nations has approved a resolution authorizing Great Britain to study further and work out details of the scheme to partition Palestine. The Council, however, refused to commit itself to the merits of the plan. Pointing out that "the Mandate remains in force until such time as it may be otherwise decided," the Council deferred "consideration of the substance of the question until it is in a position to deal with it as a whole, and in the meantime entirely reserves its opinion and its decision."

The proceedings of the Council indicate that it is not enthusiastic over the idea of partition. During debate in the League Assembly the Norwegian representative told the other delegates: "The Balfour Declaration is a solemn undertaking which has to be carried out. The civilized world is

anxious that the Jewish work in Palestine should be continued."

« »

Canada is the scene of a growing anti-Semitic movement. The National Social Christian Party has been waging a virulent campaign against the Jews. It has issued 3,000,000 copies of a pamphlet which purports to prove that the Jews seek to dominate the world and that Jewish leaders encourage all kinds of crime. It has also distributed stickers to be pasted on stores, which are inscribed with a swastika and the words "Conquest of the Jew by the Canadian Fascist."

« »

An International Congress against Racialism and anti-Semitism, attended by 300 delegates, met in Paris. Resolutions were adopted calling for a world campaign against racialism and anti-Semitism, including the enactment of legislation making unlawful racial and anti-Semitic agitation.

« »

In Erfurt, Germany, a congress of a directly opposite character was held. There, representatives of 20 nations attended an International anti-Semitic Congress. A leading part was played by prominent Italian Fascists. The calibre of its deliberations and accomplishments may be judged from a resolution passed there which proclaimed the notorious "Protocols of Zion" forgery to be authentic.

« »

Following an anti-Semitic outburst by the mayor of Galt, Ontario, a Jewish alderman, Samuel Lunenfeld, offered to resign. The town council, however, refused to accept his offer and completely disavowed any anti-Semitic malice or prejudice. The mayor also issued a statement of apology, disclaiming any intention to insult the Jews.

« »

Although the Czechoslovakian government has not displayed any anti-Semitic tendency, it has recently issued a decree requiring German refugees to make their residence in small towns. This action has greatly alarmed the Jews in that country and has moved them to protest strongly against such ghetto isolation. They are trying to get the government to rescind that decree.

« »

A Jewish Hall of Fame, intended to contain the names of the greatest living Jews, has been established by

(Continued on page 23)

ACTIVITIES IN THE BROOKLYN JEWISH CENTER

INSTITUTE OF JEWISH STUDIES FOR ADULTS STARTS FIFTH SEASON

The Institute of Jewish Studies for Adults which Rabbi Levinthal started just four years ago and which continued ever since with such great success, began the fifth season of its activities the early part of October. A large number of men and women have already registered in the various courses.

The following courses are given this year:

On Thursday evenings all the classes in conversational Hebrew meet. Miss Irene Bush, Miss Lillie Rubee, and Miss Betty Ungar, all of the teaching staff of the Center Academy, Mr. Mordecai Halevi, Mr. Benjamin Hirsh, Mr. Emanuel L. Edelstein and Mrs. Jean Serbin-Beder, all of our afternoon Hebrew School faculty are taking charge of the various classes which range from an elementary beginner's course to a more advanced course in Hebrew conversation.

The course in the Bible as Literature is also being given this year on Thursdays at 8 o'clock by Mr. Louis J. Gribetz.

On Tuesday evenings Rabbi Isidore S. Meyer gives courses in Jewish history and Jewish religion, and Rabbi Dr. Michael Higger gives a lecture course in the Talmud and also a course in the Talmud text.

These courses are open to all men and women of our community. Only a nominal registration fee of \$2 to members and \$3 to non-members is charged. We hope that many of our members will avail themselves of this opportunity to become better acquainted with the intellectual and spiritual heritage of our people.

RABBI LEVINTHAL TO TEACH AT THE SEMINARY THIS TERM

Rabbi Levinthal was honored with an invitation by Dr. Cyrus Adler, the president of the Jewish Theological Seminary of America, and the Board of Trustees of that institution, to occupy the Chair of Homiletics at the Seminary the coming term, to take the place of Prof. Mordecai M. Kaplan who received a leave of absence to teach at the Hebrew University in Jerusalem.

UPTON CLOSE ON "JAPAN, CHINA AND THE WHITE MAN"

The speaker at our next Forum on Monday evening, October 25th will be the well-known traveller, radio commentator and lecturer Upton Close. The subject of his address will be "Japan, China and the White Man."

Upton Close is one of the most astute researchists into the causes of international strife who is today benefiting the American public with his findings. For sixteen years he has



Upton Close

ridden, tramped, wheelbarrowed, mule-littered and flown from one end to the other of the world's largest and most picturesque continent. He has dealt with diplomats, congressmen, brigands and coolies. He has edited the world's oldest newspaper printed in Chinese.

He is the author of "Eminent Asians," "Outline History of China," "Revo't of Asia," "Moonlady," and "In the Land of the Laughing Buddha."

Admission will be free to members of the Center; non-members will be required to pay an admission fee of 25 cents.

ITTAMAR BEN AVI OF PALESTINE TO SPEAK THIS FRIDAY EVENING

At the late Friday evening lecture and musical services this Friday evening, October 22nd, we shall be pri-

vileged to have as the guest speaker Ittamar Ben Avi, well-known Palestinian editor and orator. He will speak on the subject "The New Political Horizon of Palestine."

Rev. Samuel Kantor will officiate. All members and their friends are cordially invited to attend.

INTERESTING PROGRAM OF ACTIVITIES PLANNED FOR SISTERHOOD MEETINGS

The Sisterhood of the Center opened the season's meetings last Monday with a most interesting program. Meetings will be held regularly throughout the season on the second Monday afternoon of the month.

The Program Committee headed by Mrs. I. H. Levinthal is planning a series of interesting meetings for the future. The programs will include reviews of some of the outstanding books of Jewish interest, and discussion of current Jewish events. All women of the Center are requested to reserve every second Monday afternoon of the month for the Sisterhood meetings.

There will be a Board of Directors meeting on Thursday, October 28th.

COMING FORUM LECTURES

- Nov. 1st—Prof. Jerome Davis
"The Next War, When and Why."
- Nov. 8th—Prof. Scott Nearing
"World Economic Trends."
- Nov. 15th—Dr. A. A. Brill
"The Sex Criminal — How to Cope with Him."
- Nov. 22nd—Dr. Joachim Prinz
"Why Hitler is Not Overthrown"
- Nov. 29th—Ludwig Lewisohn
- Dec. 13th—James G. McDonald
- Dec. 20th—Norman Thomas
"Dictators, Democracies and the Reason for Them."
- Dec. 27th—Pierre Van Paassen

A REQUEST FROM RABBI LEVINTHAL

Rabbi Levinthal would like to ask the members of the Center that inasmuch as he lectures this term at the Seminary on Tuesday mornings, that they should please bear this fact in mind in arranging appointments at which they may desire the Rabbi's services. He will appreciate it if such appointments are arranged for Tuesday afternoons instead of the mornings.

CENTER LIBRARY

The library of the Center is open to members of the Center and the public at large as per the following schedule: Mondays, Tuesdays, Wednesdays, and Thursdays from 3:30 to 10 P. M.—Sundays from 10 A. M. to 3 P. M.

Dr. Elias N. Rabinowitz, the librarian in charge, will be glad to be of service to anyone who may want information regarding books of Jewish interest.

KOL NIDRE APPEAL

We are taking this means of expressing our sincere thanks to all those who have pledged donations to the Center in answer to the appeal made by Rabbi Levinthal at the services held in our synagogue on Kol Nidre night.

The names of all donors will be published in an early issue of the *Review*.

SABBATH SERVICES

Kindling of candles at 4:52 P. M.

Friday evening services at 4:45 P. M.

Sabbath morning services, Parsha Vayera will commence at 8:45 o'clock.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh, at 4:00 P. M.

Mincha services at 4:45 P. M.

DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 5:05 P. M.

EXPRESSIONS OF CONDOLENCE

Our expressions of condolence and sympathy are extended to the following:

Mrs. I. Lazarowitz of 925 Prospect Place upon the death of her sister on October 13th.

Mr. Harry Levy of 11 Ludlam Pl. whose brother, Max Levy died on October 5th.

A SIGNAL HONOR FOR LOUIS J. GRIBETZ

DESIGNATED AS CANDIDATE FOR COUNCILMAN

LOUIS J. GRIBETZ, Chairman of the Editorial Board of the *Brooklyn Jewish Center Review*, has been named by the regular Democratic Party as one of its candidates for the new office of City Councilman from the Borough of Brooklyn. This selection displays a due recognition of an ability, industry and unselfishness which have distinguished Mr. Gribetz's activities in the community and in almost every branch of Jewish affairs.

Now a practicing lawyer of distinction, Mr. Gribetz commenced his career in the field of Jewish education. Following his graduation from the Yeshiva Rabbi Jacob Joseph, he was principal of the Talmud Torah at S. First and Rodney Streets, Brooklyn, one of the largest Jewish schools in the City. He has lectured extensively on Jewish education and Jewish interests. His appearances on the platform during a period of over 20 years have included many addresses for Hadassah, Ivriah, the Jewish Education Association, and other important organizations.

Active in the Center almost since its inception, he is a member of the Governing Board. For several years he has been and still is a member of the faculty of its Institute of Jewish Studies for Adults. He was Chairman of the Committee in charge of the inauguration of the library of Nazi-banned books, which was attended by eminent intellectual leaders headed by Prof. Albert Einstein.

In the field of Jewish religion, Mr. Gribetz has been noted for his assiduous efforts to safeguard and promote kashruth. One of the founders of the Kashruth Association of Greater New York, he signally advanced the cause of kashruth when, in the recent celebrated kashruth trial, he successfully vindicated the authority of the Orthodox Rabbinate to regulate kashruth in New York City.

Mr. Gribetz is a writer and speaker of unusual charm, breadth and vigor. Besides having contributed articles to many periodicals he was editor of the



Louis J. Gribetz

Jewish Child and associate editor of the *American Jewish News*.

His gifts as a writer and speaker have been prominently and indefatigably devoted to the cause of Zionism. In his book, "The Case for the Jews," the foreword and introduction of which were written by U. S. Senator Robert F. Wagner and Louis Lipsky, former president of the Zionist Organization of America, he dealt with the Balfour Declaration and the Mandate for Palestine. This book, which was widely acclaimed, has been generally regarded as a brilliant incisive and exhaustive analysis and defense of the rights of the Jewish people in Palestine.

He has been president of the 14th Brooklyn District of the Zionist Organization of America. A delegate to the first World Jewish Congress, he is a member of the Executive Committee of that Congress, a member of the Administrative Committee of the American Jewish Congress and Honorary Secretary of the Brooklyn Council of the American Jewish Congress. His activities in legal organizations include membership in the New York County Lawyers Association.

W. P. A. FEDERAL THEATRE PROJECT AT THE CENTER

The Social and Entertainment Committee has completed arrangements with the W. P. A. Federal Theatre Project for the presentation of a number of plays in the auditorium of our building.

The following productions have been arranged for:

Wednesday evening, November 10th
—“Patience.”

Wednesday evening, November 17th
—“Prof. Mamlock.”

Wednesday evening, December 8th
—“No More Peace.”

Wednesday evening December 22nd
—“The Singing and the Gold.”

Admission to these productions will be 40c per person.

SWIMMING CLASSES

Due to the engaging of two additional swimming instructors, it is now possible for our members, men and boys, to receive individual attention in learning how to swim and also how to improve their swimming. Paul Mirsky, a swimming examiner, and George Goldstein, a Senior Red Cross Life Saving member, are the two in charge of our aquatic activities.

The hours available are:

Monday 3-5 P. M. Boys—Individual instruction. 7-9 Men—Individual instruction.

Wednesday 3-5 Boys — Individual instruction. 7-9 Men—Individual instruction.

Thursday 7-9 Men—Individual instruction.

Friday 2-4 Boys — Individual instruction.

Sunday 10-12 A. M. Men—Individual instruction. 2-4 P.M.—Junior and Senior American Red Cross Life Saving classes.

Those interested can make arrangements with the instructor or Sam Schoenfeld, our physical director.

BASKETBALL NEWS

With renewed spirit, and several new additions to the 1937-8 squad, the basketball team representing the Center is looking forward to a most successful season. The squad which has been working very hard for the past few weeks is coming along in great shape for its opening game to be held in the gym on Saturday evening, October 23rd. The opposition on that night will be an “All-Star” Metropolitan College team. The best players from L. I. U., St. Johns, N. Y. U., and C. C. N. Y. are being selected as the

opposition for our squad. The Center team has been strengthened considerably with the addition of Irwin Schneider, Jack Garfinkel and Carl Wasserstein.

Some of the teams that will be met during the season are: Jersey City Y, Union Temple, 92nd St. Y., Boston Y, Central Y, and 8th Ave. Temple. In all probability, the team will again take part in the A. A. U. tournament.

Get behind the team and don't miss a game. Dancing will always be held after each game.

COMING BASKETBALL GAMES

October 30th—B. J. C. vs. Ohrbach's.

November 9th—B. J. C. vs. Bensonhurst.

CLUB NEWS

The Center Club, Vivalets and Maccabees have made a very promising beginning. It is planned this year to build up closer ties among the various clubs by arranging joint social evenings every third or fourth week. The first social evening will be held on Saturday evening, October 16th, and will be in the form of an “Amateur Night.” Songs, stories and skits are being planned for this evening.

A second social evening, called “Palestine Night” will be held in November. Palestinian songs, the Horah and Palestinian stories will be featured this evening.

Other evenings planned are High-school Night, Group Contest Night and others.

Parents are urged to send their children to these groups. The age limits are:

Maccabees (boys) 13-15 years of age.

Vivalets (girls) 12-14 years of age.

Center Club (girls 14-16; boys 15-17).

The clubs this year are under the leadership of Mr. Milton Balsam. Mrs. Martha H. Barrud and Mr. Gerson Chertoff. Rabbi Mordecai Lewittes is the Director of Club Activities.

P. T. A. HEBREW SCHOOL WILL MEET ON NOV. 4th

An important meeting of the Parent-Teachers Association of the Hebrew School and Sunday School will be held on Thursday evening, Nov. 4th, promptly at 8:30 o'clock. All parents of children attending our schools are cordially invited to attend.

A Premier Event

SECOND ANNUAL BROOKLYN JEWISH CENTER MUSICAL FESTIVAL

at the

Metropolitan Opera House

SUNDAY EVENING DECEMBER TWELFTH

The Greatest Operatic
Artists in a Program of
Great Music

*Reserve your seats now and avoid
last-minute disappointments.*

PRICES:

Boxes	\$20 to \$60
Orchestra	\$5.00
Orchestra Circle	4.00
Omnibus Boxes	3.00
Dress Circle	3.00 & 2.00
Balcony	2.00 & \$1.50
Family Circle	1.00 & .50

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Aronowitz, Joseph
Fur Broker Unmarried
Res. 41 Seigel St.
Bus. 226 West 26th St.
Proposed by Monty Bank
- Aronowitz, Harold
Fur Merchant Married
Res. 542 Parkside Ave.
Bus. 226 West 26th St.
Proposed by Monty Bank
- Benjamin, A. David
Lawyer Married
Res. 805 St. Marks Ave.
Bus. 270 Broadway
Proposed by Maurice Bernhardt & Judge Emanuel Greenberg
- Bernstein, Bernie
Unmarried
Res. 127 East 96th St.
Proposed by Al Baron
- B'lgore, Morris
Produce Married
Res. 770 St. Marks Ave.
Bus. 261 Washington St.
Proposed by Henry Seinfel
- Blaustein, Charles
Insurance Married
Res. 341 East 19th St.
Bus. 164 Montague St.
Proposed by Joseph M. Schwartz and Daniel A. Novak
- Cohen, David
Furrier Married

- Res. 683 Crown St.
Bus. 1 West 52nd St.
Proposed by Henry Seinfel
- Diamond, Hyman
Furrier Married
Res. 1429 Carroll St.
Bus. 231 West 29th St.
- Earl, Mis Anne
Res. 443 Georgia Ave.
Bus. 16 Court St.
- Farber, Nathan
Furrier Married
Res. 142 East 37th St.
Bus. 345 Seventh Ave.
- Forin, Herman J.
Factory Representative Married
Res. 1199 Carroll St.
Bus. 5 Union Square
Proposed by Bernard Forman
- Forman, Irving G.
Factory Representative Married
Res. 1326 Carroll St.
Bus. 5 Union Square
Proposed by Bernard Forman
- Gilbert Marc K.
Credit Merchant Unmarried
Res. 675 Empire Blvd.
Bus. 140 Graham Ave.
- Glaser, David
Married
Res. 1240 Union St.
Proposed by Samuel Schoenfeld
- Greenberg, Harold
Rectifier Unmarried
Res. 1134 St. Johns Place
Bus. 601 West 26th St.
Proposed by Samuel Schoenfeld
- Heiman, Henry
Lawyer Married
Res. 1327 Carroll St.
Bus. 1476 Broadway
Proposed by Henry Seinfel
- Helhor, Arthur
Resident Buyer Married
Res. 1440 Carroll St.
Bus. 1328 Broadway
Proposed by Nathan M. Hutner
- Kaplan, Sam
Married
Res. 288 Crown St.
Bus. 193 Division St.
Proposed by Mrs. Joseph Feldt
- Kasnetz, Joseph P.
Physician Married
Res. 678 Eastern Parkway
Proposed by Mrs. Lena Rosenman
- Kassof, Herbert
Public Accountant Unmarried
Res. 85 Bristol St.
Bus. 11 West 42nd St.
Proposed by Leonard Wagner

- Klein, Abraham
Accountant Unmarried
Res. 39 Barrett St.
Proposed by Mr. Sam Albert
- Kronengold, Henry
Travel Agent Married
Res. 3630 Bedford Ave.
Bus. Hotel Governor Clinton
Proposed by David B. Trilling and Charles Blaustein
- Longsom, Leo
Junior Engineer Unmarried
Res. 30 Morrell St.
Bus. Bridge and Front Sts
- Leibowitz, William
Insurance Unmarried
Res. 1259 - 41st St.
Bus. 12 John St.
Proposed by Judge Emanuel Greenberg
- Levi, Oscar G.
Physician Married
Res. 576 Eastern Parkway
Bus. Same
Proposed by Milton J. Goell
- Lipstein, Miss Sylvia
Res. 1105 Rutland Road
Bus. 132 Nassau St.
Proposed by Eddie Shur
- Mark, Moe
Industrial Relations Married
Res. 1729 President St.
Bus. 73 Warren St.
Proposed by William I. Siegel

THE MEMBERSHIP COMMITTEE

solicits your cooperation in enrolling new members for the Brooklyn Jewish Center.

Speak to your friends about the Center, its splendid facilities, the many activities for its members, and urge them to join the membership of the institution.

The office of the Center will gladly cooperate with you in supplying these prospective members with literature concerning our institution.

MOTHER - DAUGHTER LUNCHEON

Arranged by THE SISTERHOOD OF THE CENTER

MONDAY, OCTOBER 25th

FASHION SHOW

given by



LUNCHEON 12 Noon SUB.—\$2.50

Tickets can be obtained at the information desk of the Center or from the chairman of the Luncheon, Mrs. I. Lowenfeld.

Moskowitz, Samuel J.
Lawyer Married
Res. 572 Montgomery St.
Bus. 225 Broadway
Proposed by Samuel Post

Muskin, Miss Edna
Res. 209 Troy Ave.
Bus. 23rd St. & Fifth Ave.
Proposed by Meyer Rogoff

Nelson, Philip
Lawyer Unmarried
Res. 71 Penn St.
Bus. 50 Court St.

Newman, Harry B.
Teacher Unmarried
Res. 1054 Eastern Parkway
Bus. Thomas Jefferson H. S.
Proposed by Sam Schoenfeld

Ofgang, Miss Blanche
Res. 301 East 92nd St.
Bus. 17 East 37th St.

Ofgang, Miss Sylvia
Res. 141 East 21st St.
Bus. 772 Broadway

Rauch, Alex
Cutter Unmarried
Res. 99 Rockaway Parkway
Bus. Union City
*Proposed by Irving Klein and
Barnett Greenstein*

Rind, Miss Ida
Res. 510 Hegeman Ave.

Robbins, Sam
Stationer Unmarried
Res. 101 Christopher St.
Bus. 1270 Broadway
Proposed by Phil Smithline

Rosen, Harry
Dress Mfg. Married
Res. 345 Montgomery St.
Bus. 224 West 35th St.
Proposed by David Fineberg

Rosenkrantz, Miss Mildred
Res. 1593 Sterling Place
Proposed by Miss Sylvia Lipstein

Rottenberg, Perry
Dress Mfg. Unmarried
Res. 201 Linden Blvd.
Bus. 530 Seventh Ave.
Proposed by Samuel Schoenfeld

Rubinowitz, A. H.
Physician Married
Res. 288 New York Ave.
Bus. Same
Proposed by Dr. A. Levine

Saltz, George
Printing Unmarried
Res. 441 Brooklyn Ave.
Bus. 64 Reade St.

Sapadin, Irving
Garage Unmarried
Res. 282 Linden Blvd.
Bus. 2418 Church Ave.

Schwartzback, L. J.
Fashions Unmarried
Res. 580 Empire Blvd.
Bus. 570 Seventh Ave.
Proposed by Larry Silberberg

Shir, Martin M.
Physician Married
Res. 652 Eastern Parkway
Bus. Same
Proposed by Mrs. Lena Rosenman

Smithline, Philip
Coats Married
Res. 390 Eastern Parkway
Bus. 247 West 37th St.
Proposed by Albert Witty

Stewart, Barbara
Res. 1384 Carroll St.
Bus. 16 Court St.
Proposed by William Friedman

Wolff, Emanuel
Confectioner Unmarried
Res. 349 New Lots Ave.
Bus. 337 New Lots Ave.

Zaglin, Bernard
Physician Married
Res. 751 St. Marks Ave.
Bus. 273 Rivington St.
Proposed by Louis Kotimsky

* * *

The following have applied for re-instatement in the Brooklyn Jewish Center:

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School Principal Married
Res. 392 New York Ave.
Bus. P. S. 33, Queens
*Proposed by Samuel Horowitz and
Max Lovett*

Levine, Arthur
Physician Married
Res. 643 Pennsylvania Ave.
Bus. Same
Proposed by Benj. A. Levine

Lyndner, Jack
Department Store Unmarried
Res. 778 Lafayette Ave.
Bus. 814 Broadway

Prince, Mrs. A.
Res. 284 Eastern Parkway

Saphire, Charles Saul
Millinery Unmarried
Res. 685 Greene Ave.
Bus. 501 Madison Ave.
Proposed by Mr. George Kimler

Stang, Jack
Leather Goods Unmarried
Res. 1346 Carroll St.
Bus. 16 Ferry St.
Proposed by Mr. A. H. Zirn

Trilling, David B.
Banking Married
Res. 15 Crown St.
Bus. 781 Eastern Parkway

Tunick, Louis G.
Cosmetics Unmarried
Res. 570 Westminster Road
Bus. 287 Broadway

CONGRATULATIONS

We hereby extend our sincere congratulations and best wishes to the following:

Mr. Edward Shwom of 787 Lincoln Place upon his marriage to Miss Selma Schwartzberg on October 16th.

Mr. and Mrs. Max Zankel of 1758 Union Street, whose daughter Gertrude was married to Paul Halpern on October 17th.

Mr. and Mrs. Isidore Gottlieb of 1025 St. Johns Place, to whom a son was born on October 6th.

PARENT-TEACHER CENTER ACADEMY MEETING OCT. 26th

The next meeting of the Parent-Teachers Association of the Center Academy will be held on Tuesday evening, October 26th at 8:30 o'clock.

CENTER RESTAURANT

The members of the Center are cordially invited to make use of the facilities of our Center Restaurant which is open every Sunday from 12 noon to 5 P. M. Excellent meals are served at \$1.25 per person. If possible, please telephone President 4-1400 in advance, making reservations.

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REGISTRATION NOW OPEN

BERNARD LAZARE

(Continued from page 8)

possible to find a social conception of Judaism based on trafficking. It was from Judaism that the Christian church had inherited the anti-mercenary spirit. The conception of trafficking which led to capitalism was Greek and Roman. The world had been Romanized and not Judaized, and the Jew was also Romanized, forcibly. He concluded that no other people had suffered as much from capitalism as the Jewish race. If Marx, Jaures and others had a wrong conception of Judaism and the Jews it was because their attention was caught by the Jewish bourgeoisie and they did not know of the Jewish proletariat.

Lazare was unfamiliar with the Jews of Eastern Europe and was criticized for his lack of this knowledge. To enlighten himself he travelled through Austria, Roumania, Turkey and Italy. He came in contact with the Jewish masses and planned to write a series of monographs on the social-economic conditions of the Jews in Eastern Europe. But he succeeded in writing only one of these, on the Roumanian Jews. In Roumania he found one of the hotbeds of legal anti-Semitism and he was received by the Jews as a savior. But the Roumanian government was not a sincere host. It could bluff and invent justification for its persecution of the Jews, but was obliged to hide the real facts. Consequently it forced Lazare out of the country. *Les Juifs de Roumanie*, will remain an eternal indictment of Roumanian mistreatment of the Jews.

Bearing in mind his own experience, he interpreted the remains of the Jewish past that he saw in his travels, the synagogues, and cemeteries, the poverty-stricken Jews living the medieval life of his ancestors. He projected the present into the past and reflected on the life and psychology of old generations.

On the synagogue columns he saw the traces of blood and visualized the terrorized life of the Jews. A small synagogue in Germany, with a small door leading to a dark place, made upon him the impression of a shelter sought by Jews. In Lemberg he could feel the agony of his people crowded into the synagogue in expectation of an attack by the Cossacks. He saw some of this terror in the eyes of the

old *hassid* who had told him that story.

In Worms, because of the Rashi legends, the worshippers had made a large dent in the stone of the lintel by pious caressing, and in Spain synagogues had become churches where "the One God had been replaced by the triple God."

The dark synagogues were for Lazare mute reminiscences of what hatred and misery had made of the "people of joy and happiness."

His compassion for the poor Jew, the plain man of the people, is felt in every line of his writings. He saw him in the past and in the present. "Old Jews of former times," he wrote, "I feel what must have been your terror, your fury, your impotent wrath. I have seen the shivering fright in the pupils of your descendants' eyes. Yesterday a Jew cried before me; he had fled from his own roof, and here in France, he was lapidated. And I have cried with him in immense pity, and in anger too."

But the "emancipated" Jew is not happier. He is kept in a spiritual Ghetto. Neither is the younger generation. "Never was the Jew so sensitive as when he became a citizen. He forgot that he was once a people and knew how to laugh at others and himself." The young generation has a bitter irony. It is precociously disillusioned because it is carrying the weight of two thousand years of insults. It is afraid to have the name Jew thrown at them. Some become neurasthenics, some are contemptuous, some avenging.

He became interested in the Herzlian ideas and joined the Zionist movement. At the Zionist Congress in Basle he was enthusiastically greeted when he rose to suggest the use of French in the proceedings. His Zionism was not one for making the Jews "merchants and farmers." He visualized the reborn Jewish people as a model people, reviving the prophetic spirit and realizing the Hebraic idea of justice, the production of new, universal, eternal values. "A people lives," he believed, "only when it creates for humanity." It was a noble conception of nationality. For him it would have meant a miserable failure if the Jews, after their historical experience, were to create a Hebrew

state based on the European social and political ethics.

His association with Theodor Herzl was of short duration. Already at the Congress he objected to the project of the Colonial Bank. In his mind it was not sufficiently democratic and had not been studied by and met with the approval of the Jewish people. He was for the dismissal of this project. Several months later he criticized the committee for being autocratic and for ignoring the Jewish masses. But in separating himself from Herzl he did not sever himself from "my people of proletarians and destitutes," to whose liberation he pledged himself.

Among the notes of what he wished to say in the *Le Fumier de Job* there is the reminder: "I must bare before you my bleeding soul of the Jew." His soul was burdened with the Jewish woes and he knew of the pains of a Jewish leader. It is the fate of many a Jewish leader that when he realizes the Jewish tragedy he thereby shortens his life. But there are other disappointments for intellectuals of Lazare's kind. Those men who come to Judaism not through joy, but in order to escape distress, suffered from a breach in the unity of their lives which they could not heal. They were like immigrants who had to adjust themselves at a mature age to a new social environment.

Judaism for the orthodox Jew, or for the man of the people is as sunshine and air. They draw their vitality from Judaism without even realizing it. For the intellectuals who return to Judaism, Judaism is something like an external force moving an inert matter. They have not been nourished by Judaism; they are nursed by it. Hence a certain morbidity, the unawareness of the brighter aspects of Judaism which the Hebrew and the Yiddish writers are able to describe. This morbid feeling is reflected in their creativeness.

Bernard Lazare, free from mysticism, who considered science as the only road to ultimate reality, the atheist and radical, sometimes felt the emptiness of life. Then he realized the great consoling value of the Hebrew Messiah, this source of hope and energy. He understood and sympathized with those who had that faith. "Blessed are they," he wrote, "who have faith and find in their terror the supreme consolation. How much I would like, when the night of my soul becomes more and more gloomy, when

(Continued on page 22)

A SURVEY OF BACHELORS

(Continued from page 13)

(11) Do you notice the clothes women wear?

Yes, definitely. Clothes are very important, said all twelve. It is not the value of a gown that is an attraction, but the wearer's good taste, shown through color, harmony and poise.

(12) Do you believe married women are less moral than single girls?

All replied in the negative. Isolated cases are due solely to neglectful husbands. The full dozen admitted that the affections of a woman were more sincere than a man's.

(13) Do you think you are better off than the married man?

The general opinion was that bachelors at times feel that they are social outcasts. Undoubtedly this feeling is not persistent enough to make them take the fatal step. At social gatherings where husbands and wives predominate the bachelor feels alone. But he longs for a home only when his parents grow older and his brothers and sisters start drifting away. It is at times like these that the bachelor feels he would be much better off if he were married happily—but where, he plaintively asks, can he get a guarantee that his marriage would turn out happily?

(14) Would you marry a girl whom your family and friends disapproved of?

The hesitancy shown in answering this question was really surprising. Six said they could not be influenced by their friends provided there was no sound basic reason for disapproval. Five would not tolerate outside comments under any circumstances, and only one might be persuaded by others. Incidentally this one had a new angle on the marriage situation. It is not the bachelor who is the selfish individual, he said, but the married man. The bachelor continues the financial support of his entire family plus numerous relations. The married man will not assume any financial responsibilities outside of his own home.

A consoling fact this interview yielded is the astonishing number of young men who are still unattached and can be persuaded to marry, providing the girl uses the right approach. So, as advice to the searching young woman, I say get some daring new gowns that fit like a glove, cut down on your food supply, and get busy on the telephone.

Use your most dignified manner but be persuasive, in a cautious way. All men expect to get married if they meet the right girl.

ACKNOWLEDGMENTS OF GIFTS

We gratefully acknowledge receipt of the following gifts:

Library

Adela Gropper, Hans Von Holdt, I. Polivnick, Mrs. Isidor Nathan, Louis Saffir, Irwin Rubin.

Prayer Books

Mr. and Mrs. Jacob Korn in honor of grandson's Bar Mitzvah; Mr. and Mrs. Harry Liberman in honor of birth of grandson.

Taleisim

Mr. and Mrs. Barnet Cohen in honor of son's Bar Mitzvah; Mr. and Mrs. Samuel Strausberg in honor of son's marriage.

Wine for Succah

Mr. A. E. Ratner, Mr. Albert Goodstein, Mr. Abraham Haft.

Torah Cover

Mrs. Roth donated a Torah cover for the synagogue.

Cake for Succah

Mrs. Moses Ginsberg, Mrs. Morris Dlugasch, Mrs. Benj. Brown, Mrs. K. I. Ostow, Mrs. S. Koch, Mrs. Michael Ginzberg, Mrs. A. Lieberman, Mrs. I. Lowenfeld, Mrs. Philip Brenner, Mrs. S. Rottenberg, Mrs. A. Shapiro, Mrs. L. W. Bernard, Mrs. L. Ratner, Mrs. A. Witty, Mrs. J. Eisenberg, Mrs. H. Levy, Mrs. H. J. Lipman, Mrs. L. H. Schlesinger, Mrs. H. H. Gross, Miss Dora Leaks, Mrs. Henry Davis, Mrs. Jesse Fine, Mrs. A. Posner, Mrs. D. Halpern, Mrs. L. Rosenman, Mrs. J. Sklar, Mrs. L. Albert, Mrs. Ce'ia Smerling, Mrs. H. Salit, Mrs. Ph. Lipschitz, Mrs. J. Levy, Mrs. M. Rothkopf, Mrs. S. Strausberg, Mrs. M. Kraus, Mrs. H. Liberman, Mrs. Ida Hirsch, Mrs. M. Neinkin, Mrs. S. Leibowitz, Mrs. A. Gribetz, Mrs. A. Bailey, Kotimsky & Tuchman, Ratner's Dairy (Zankel and Harnatz) and Mrs. M. Metzger.

Fruit

Mrs. B. Block.

BRITAIN'S OFFICIAL HISTORY OF JEWS IN PALESTINE

(Continued from page 12)

mance of the Crusades. In economics as in politics Palestine lay outside the main stream of the world's life. In the realm of thought, in science or in

letters, it made no contribution to modern civilization. Its last state was worse than its first. In 1914 the condition of the country was an outstanding example of the lethargy and maladministration of the pre-war Ottoman regime. The population still overwhelmingly Arab in character, eked out a precarious existence mainly in the hills. On the plains, where life and property were less secure, such irrigation-works as had existed in ancient times had long disappeared. Oranges were grown around Jaffa, but most of the maritime belt was only sparsely populated and only thinly cultivated. Esdraelon for the most part was marshy and malarious. Eastwards beyond Jordan nothing remained of the Greek cities of classical times save one or two groups of deserted ruins. Southwards in Beersheba, once the site of several prosperous towns, all trace of urban life had long lain buried under the encroaching sand.

But, poor and neglected though it was, to the Arabs who lived in it Palestine — or, more strictly speaking, Syria of which Palestine had been a part since the days of Nebuchadnezzar — was still their country, their home, the land in which their people for centuries past had lived and left their graves.

Jewish history, meantime, had ceased to be the history of Palestine; but, though the problem of Palestine is the subject of this Report, that problem is so inextricably linked with the Jewish problem as a whole that it seems desirable to describe, in the briefest outline, the fate of the Jews in the outer world.

BERNARD LAZARE

(Continued from page 21)

the dreadful anguish of the beyond is wringing and torturing it, to be brightened by a sudden light, and, trembling with joy and horror together, to murmur very softly: Messiah will come."

But he did not realize that he really believed in the Messiah, that he was working for his coming, that he was one of his forerunners. There is something of the endless and overwhelming Hebraic faith and prayer in this confession of Lazare's: "Oh Justice, thou art in spite of everything the Queen of the world. In spite of all, I have faith in Thee, in spite of all Thou wilt reign."

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"THE TRUMPET OF JUBILEE"

(Continued from page 10)

brute is let loose. There are a few of us to whom civilization was more than a mask; to us it was a matter of heart and conscience. Well, the brutes hate us for that reason." Before he was savagely killed he did realize the tragic mistake that he as a Jew had made in facing the world. "The modern world said to us Jews; be modern men and all differences will be forgotten. We became Germans. We gave up all we had had before. We forgot it. We no longer knew what it was. We have nothing. We are nothing; if we can no longer be Germans we are finished; we are destroyed; we have lost all."

The story goes on to tell what happened to his wife and to his young son, of their struggles, their vicissitudes, their unbounded courage and achievements. But the author does more, something novel that adds interest and zest to his story. He carries the events not merely to our day, but on into the future. In the second part of the book, the "Apocalypse," he foretells what he sees clearly happening to the world in the coming decade. It is in this part, in particular, that he reveals heights of literary genius.

"The Trumpet of Jubilee" is a novel which maintains the high repute of Ludwig Lewisohn as one of the great masters of literature in our age. It is a novel that once more proves how beautifully and artistically he can

"marry Jewish matter to English speech."

*"The Trumpet of Jubilee" by Ludwig Lewisohn. Harper & Bros. N.Y.

CONSECRATION CLASS

Registration is still open for girls who want to be prepared for the Consecration Services to be held in our synagogue on Shevuoth.

PERSONAL

Rabbi Levinthal was the speaker, together with Mrs. Franklin D. Roosevelt, at the luncheon given by the Women's League for Palestine, on Monday afternoon, October 18, at the Astor Hotel, to mark the launching of the building of the Beth Hachalutzoth in Jerusalem.

IN MEMORIAM

It is with deep regret that we announce the death of our fellow member

David Hurwitz

of 1421 President Street who passed away on Tuesday, October 19th.

To the family of the deceased and to all his friends and relatives the Brooklyn Jewish Center extends its heartiest condolence.

THE AMERICAN CONSTITUTION IN RETROSPECT

(Continued from page 6)

a corps of volunteers composed chiefly of Jews. We have not often been told that Washington addressed numerous letters couched in terms of friendly respect to the Hebrew congregations of the land, in one of which a beautiful sentence read, "may the same temporal and eternal blessings which you implored for me, rest upon your congregation."

We ought to have more frequently before us the fact that in all of the wars in which our country participated, the number of Jewish soldiers and officers far exceeded the proportion to the total population, and that many of these Jewish soldiers were decorated for gallantry in action. This facet of history is more particularly stressed because of the usual tendency to weigh patriotism in terms of military service. Certainly Jews have every reason to be content with and proud of the civil record of Jewish participation in American history.

That pride is both a reasonable and a proper one and in no sense smacks of chauvinism.

JEWISH NEWS IN REVIEW

(Continued on page 15)

"Ivrim," the Jewish honor society of Chicago. Annual polls will be conducted to fill vacancies caused by death. Based on a questionnaire sent to Jewish groups throughout the world, "Ivrim" has listed 120 names so far. Among those included are Prof. Einstein, Justices Brandeis and Cardozo, Secretary Morgenthau and Paul Muni.

* * *

The German courts are continuing to grind out decisions in conformity with the Nazi ideology and in disregard of the plainest principles of justice. One court has held that Aryans are not responsible for debts incurred by their wives to Jewish shopkeepers. Another has ruled that although the Nuremberg laws do not directly prevent Jews from being executors of wills of Aryans, it is contrary to the spirit of the Nazi state to force Aryan heirs to have any dealings with Jewish executors of Aryan wills. In another court a Jew who protested at anti-Semitic insults was imprisoned for four months and was cautioned to remember that the Jew is only a "tolerated guest" in Germany. Elsewhere, a Jew was imprisoned for "having had the impudence" to ask an Aryan girl to go to the movies with him.

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The Brooklyn Jewish Center Review

THE 39 YEARS OF EMMA
LAZARUS' LIFE

OFFERS OF "FRIENDLY" ADVICE

FELIX WARBURG – A TRIBUTE

ENRICHING JEWISH SCHOLAR-
SHIP

THE REWARD

THE GIRLS HAVE THEIR SAY

A NEW DEVELOPMENT TO BE
PROUD OF

JEWISH NEWS IN REVIEW

NOVEMBER

1937

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BROOKLYN JEWISH CENTER REVIEW

Vol. XVIII

NOVEMBER, 1937 — KISLEV 5698

No. 14

OFFERS of "FRIENDLY" ADVICE

THE Jews of America were recently treated to the "friendly" advice of two non-Jews in the matter of the Royal Commission's scheme for the partition of Palestine.

The first one to discuss the problem was Lowell Thomas in an article "Why Make Two Palestines?", appearing in the November issue of the *Commentator*. He attempts to be "fair, impartial, and if possible, neutral." And since he "cannot boast of any first-hand knowledge on which to base an opinion" of his own, he quotes a conversation he had with Ameen Rihani, "a close acquaintance of not only Jewish leaders but all Arab Kings."

Anyone who knows Rihani knows also that for years he had taken upon himself the role of chief propagandist of the Arab point of view in this country, and that he has traveled throughout the length and breadth of this country speaking against Zionism and the Jewish homeland. Rihani says he is opposed to the partition of Palestine because it will not establish peace and security in the Holy Land. He is heartily in favor of a round-table discussion between the Jews and Arabs, being convinced that such a discussion will lead to a "just and practical and permanent solution of the problem." As a concession to the Jews, Rihani believes that the Arabs will be willing to agree that the Jewish population shall be raised from 30 to 40 per cent within the next ten years. In exchange for this concession, the "Zionist Jews should admit that the Arabs remain always a majority in the land."

We are not surprised that the Arab Rehani wants to reduce the promised "Jewish Homeland" to a permanent Jewish minority which will be forever at the mercy of the Arab majority in Palestine, and which will suffer the added disadvantages of being surrounded by Arab countries. What surprises us is that Lowell Thomas en-

dorses this view, as "amazingly sound" without making an attempt to give consideration to the Jewish point of view.

The second non-Jew to offer "friendly advice" is Pierre Crabites, Professor of Law at Louisiana University, the author of an anti-Zionist article published some time ago. In a letter which appeared in the *New York Times* on November 21st, he does nothing less than urge his "Zionist friends" to "insist that Haj Amin El Husseini, Mufti of Jerusalem, be permitted to return to his Holy See and be re-established in all the majesty of his high office."

This brazen suggestion tops it all. For years the Jews have demanded that the British Administration curb the nefarious acts of the Mufti as the one man who was chiefly responsible for all the terrorism and bloodshed in Palestine. It was only after the Royal Commission, in its report, dealt with the Mufti's incitement to violence which cost so many Arab and Jewish lives, that the British Administration ordered his arrest. The Jews breathed freely when he escaped from the country, and to expect the Zionists now to urge his return "as a means of re-establishing peace in Palestine" would be more than anyone should expect even from a people possessing overabundant patience and forbearance.

Those of our "friends" who sincerely wish to see peace established in Palestine should read the dispatches from the Jerusalem correspondent of the *New York Times* which was published in the same issue in which appeared the letter of Prof. Crabites. An extract of this report is worth quoting:

"Unless there is an end of Britain's strained relations with Italy, which has been trying to cultivate Arab friendship since her conquest of Ethiopia, it is doubtful whether peace will

be restored in Palestine. Visits to Arab centers throughout the country and talks with their inhabitants reveal that the present troubles are caused by outsiders.

"We've suffered enough and we don't wish to have any more trouble," was the unanimous cry of farmers and village elders in Arab villages. 'May Allah curse them and cut off the lives of those intruders from the outside who are disturbing our existence,' is the cry of urban Arab business men whose economic situation is desperate as a result of continuous troubles. . . . Another proof that the present terrorist movement does not originate locally is the attitude of the Arab press, which is now refraining from extreme nationalistic articles justifying violence, and for the first time in the history of the Palestinian Arab, national movement is condemning violence and terrorism. Much to every one's surprise, the Arab dailies, which for years have heralded the most extreme Arab nationalism this week published conspicuously on their front pages manifestoes of the Arab and Jewish councillors of Jerusalem municipality appealing to the public for peace."

The correspondent concludes:

"... Experienced observers familiar with conditions in Palestine are convinced that there is not the slightest chance of an Arab revolution or rebellion and that, on the contrary, no one is more eager for peace than the Palestinian Arabs themselves.

"But it is now freely asserted that trouble is the work of Italy, fishing in troubled waters to irritate Britain."

The Jews in Palestine are the victims of outside interference over which they have no control. Left to themselves, without the meddling of the Muftis, the Rihanis, the Crabites, and others, Jews and Arabs will live peacefully with each other and build up the land that is holy to both nations.

—J. G.

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FELIX WARBURG—A Tribute to and An Estimate of A Prince of Israel*

By DR. ISRAEL H. LEVINTHAL

HERE is a striking statement in our ancient Rabbinic literature to the effect that when God created this world and all that it contained, He was wary about creating gold. Knowing the human being as He did, He feared the consequences that would follow the creation of this yellow metal. He foresaw the evils, the terrors, the sufferings that gold might bring into the world. "The world is not fit to make use of this metal," He cried out. But then He bethought Himself of the good that gold could accomplish. He thought of the Temple that would have to be built and of the gold that would be necessary for its construction. And so *Bishvil Bet Ha-Mikdash Nirrah*, because of the good that it could and would produce, He created it. And to support its lesson the legend refers to the Biblical verse in the early pages of the Bible which speaks of the place near the Garden of Eden—called *Chavilah*, where there was gold, "and the gold of that land was good!"

This Midrashic tale comes to my mind as I contemplate the life and the achievements of one of the noblest sons of our people, the sainted Felix M. Warburg. There is a revulsion on the part of many people against gold—"the filthy lucre," as it is so often regarded. There is an abhorrence on the part of many towards wealth and men of wealth. No doubt in many cases such revulsion is justifiable and understandable. What sins, what crimes have been perpetrated, all because of this precious metal. And even where no crimes have followed, what meanness, what selfishness did it arouse! But as the Talmud tells us, commenting upon the Biblical verse previously quoted: "There is a difference between just gold and the gold that is good. *Shnei Minim Hem* — they belong to two categories, and must be distinguished one from the other." In the one case it is an end in itself, *Zahav Sagur*, gold that closes and shrivels the human heart; in the other it is a means to an end, it is the gold that is good and productive of good in the lives of men. In the case of Felix Warburg we may, in all sincerity, claim that the gold of that man was good, and helped

to produce in us a new reverence towards and a new faith in the man of wealth.

Now I want to comment further on the Biblical verse to which I have referred. The Bible tells us that "a stream went out of Eden to water the garden." One of the heads of this river "compasseth the whole land of Havilah, where there was gold, and the gold of that land was good!" Do you want to know what gold is good? Do you want a test for the gold that spells blessedness to man? It is the gold which, like this stream in the Biblical tale, flows from its treasures and waters the garden that contains the Tree of Knowledge and the Tree of Life.

Of Felix Warburg we may say just this: unlike the wealth of so many other millionaires, his gold flowed like that legendary stream and watered the Tree of Knowledge and the Tree of Life.

Knowledge and Life, these were his primary interests, for he saw in them the ideals to transform this earth into a veritable Paradise. Wherever learning was to be sponsored there Felix Warburg's heart and substance were visible. I need hardly mention the role that he played in fostering and in developing the Jewish Theological Seminary. And his interest in the life of his people is evidenced, to give but one example, by his princely support of the Joint Distribution Committee.

In Palestine, too, it was these two ideals that won his heart. The new life of his people in that Old New Land won his enthusiastic cooperation. And the Tree of Knowledge, symbolized by the Hebrew University, grew and blossomed because of his interest and his resources. Aye, how truly we may say "the gold of that man was good!"

A Prince of Israel has fallen. We have princes of finance, in politics, in social life, who happen to be Jews. We know how zealous many of them are to be known as princes and to secure the homage of the people of their community. But how rare it is to find amongst them Jewish princes, and not only princes who happen to be Jews.

The Bible, too, seems to know that type. In the story that tells of the

building of the first sanctuary in Jewish life, the Bible relates how the masses of men and women brought their magnificent gifts. And finally it relates that the *Nesi-im*, the princes, also brought gifts. The Rabbis were quick to notice that the Bible, in mentioning these *Nesi-im*, omits from the word an important letter—*yud*. "Why is the word chosen?" they ask. "Why is it spelt without the letter *yud*?" And they justify the omission by telling us that these men wanted to be known as princes. They prided themselves that they bore that title. But they were really not princes in the true sense of the word, certainly not Jewish princes, for they lacked the *yud*, that very spark of Jewish loyalty and devotion essential to Jewish princely character. Though men of wealth, they did not rush to play their part in the building of the Jewish sanctuary. They waited and hesitated, they offered excuses. It was only after the poorest Jews gave their share that they were shamed into giving, and forced to play their part in this sacred undertaking of their people.

Even so, in our day, do we find *Nesi-im* without the *yud*, men who play princely roles in the field of finance but who lack that spark of Jewish devotion which would inspire them to play their proper role in the upbuilding of the sanctuary of Jewish life.

Felix Warburg was a *Nasi* with the *yud*. He was a Prince with a Jewish heart and a Jewish soul. Because his heart throbbed with love for his people his people revered him, loved him and will ever cherish his memory.

* Excerpt from a sermon delivered at the Brooklyn Jewish Center Friday evening, October 29th, 1937.

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THE 39 YEARS OF EMMA LAZARUS' LIFE

In Commemoration of the Fiftieth Anniversary of the
Death of the Poetess

By WILLIAM I. SIEGEL

It is an unfortunate commonplace of at least non-Jewish estimate that Jewish contribution to American life is limited by it to business and finance alone. This inadequate conception, it is humiliating to concede, finds some warrant in general Jewish lack of knowledge and appreciation of those other valuable features of American-Jewish history in which pride might well be taken. When we, ourselves, are unfamiliar with the finest manifestations of Jewish genius in American life, it is small wonder that such unfamiliarity exists on a larger scale in the non-Jewish world.

Emma Lazarus is a case in point. Her short life span of thirty-nine years was filled with a creative harvest in the fields of poetry and social service, neither of which is, although both ought to be, among the real treasures of her people. The half-century which has elapsed since her death has won her some wider recognition by the few *cognoscenti*. Among her own people, however, these years have served hardly at all to establish a grateful recognition of her Jewish service, or to develop greater knowledge among American Jews of her rich and vivid poetry. It is a needless mystery which hides the idyllic life, the Hellenic glamor and the intense Hebraic spirit of one who is to the present writer, the most beautiful spirit in the literary life of modern American Jewry, symbolizing completely its idealism and its strength.

Emma Lazarus was born in New York City in 1849 into a family which traced its descent directly to the Sephardic Jews of Spain and Portugal. It is well for a moment to comment on the proud record of this branch of the Jewish people. Both in and out of Spain after 1492—either as Marranos remaining after the expulsion, or as pilgrims throughout Europe—they scattered the learnings of centuries to the East and to the West and were among the most potent influences in keeping burning the dim light of European scholarship until the Renaissance. They were the doctors, the poets and the diplomats of their day. Their service to Jewry, too, was notable. The tenacity with which they withstood the persecutions of the In-

quisition, and the idealism which led them into exile in order to preserve the worship of the Torah is one of the brightest chapters in the long history of Israel's martyrdom.

The home-life of Emma Lazarus expressed itself in an atmosphere of culture and refinement, stemming directly from such background and complementing the influences of the outer world which bore so forcibly upon the formative stages of her literary growth. She was a poet to the purple born and her verses date to a period as early as her 11th year when the outbreak of the Civil War impelled the writing of her first lyrics. It is not possible in this place to do more than merely sketch the outlines of her verse. It must suffice to say (with too few examples) that in her poetry was manifested a broad culture which blended perfectly the opposite media of Hellenic spirit and Hebraic morality. Her narrative poems, *Admetus* and *Orpheus*, classic in theme, and *Tannhauser*, romantic and redolent of Heine have a content of wisdom and at the same time an artistic finish of form amazing in a twenty-two year old girl, reared in a library and breathing the spirit of the sensuous Greek mythology. The jointure of the Greek and the Hebrew can be seen from a parallel reading of these excerpts:

"Is life itself a lovely thing—bare life?

And empty breath a thing desirable?

Or is it rather happiness and love

That make it precious to its inmost core?"

The Hedonist's love of the beautiful contrasts with the Hebrew's absorption in the religious:

"Worship and wonder,—these befit a man

At every hour; and mayhap will the gods

Yet work a miracle for knees that bend

And hands that supplicate."

In the field of dramatic work also, Miss Lazarus achieved a high measure of success. True enough, her plays found no presentation on any stage; but as closet dramas they have the

flavor of the Elizabethans whose influence is so perceptible in phrase and characterization. *The Spagnoletto* alone may be commented upon here, not so much as an example of her work, but as illustrating that period in her life when both her life and her life's work changed in motif and in character. Until this time, beauty alone had principally interested her, and beauty in the Grecian sense had been the theme as well as the form of her verse. To the extent that this was true, her lyrics, though of high order and poetic value, perhaps meant but little in the panorama of American life. Hellenism and Romanticism are of small inspiration and encouragement to a nation which then still lingered in the throes of an epic convulsion and which faced the titanic task of replacing the old and developing the new in its national democratic framework. Insofar as the poet is a personified spirit of his age—and that, the true poet always is—any failure of complete identification with that spirit must be a forward looking prevision, and not a lingering affinity for ancient creeds. Thus Emma Lazarus, the Hellenist, meant and means but little to America; Emma Lazarus as she is revealed in her later *Songs of a Semite* not only touches the heart of her own Hebrew folk, but adds strength to the democratic ideal of the American people.

As always before and since, Jewish harvests are brought to fertility by the blood of persecution. Thus in 1879 the oppressive May Laws in Russia climaxed, in a series of pogroms, long generations of oppression, and insecurity in a land in which Jews had lived since the days of Rurik. Even the woeful drama of Israel has seldom incorporated greater scenes of misery, and Christianity has no such record since the Martyrs of Nero's day. Jews found once more the truth of the thesis that the Wandering Jew is never an individual but always a race, never a theory, but the helpless sport of brute nations. And, in their terror, in their intense desire to live, they turned their weary feet and more weary hearts to

(Continued on next page)

the land whose gates are guarded by Liberty, whose arms are outstretched in the spirit of the Great Jew for the weary and oppressed.

Here Emma Lazarus met them. Suddenly awake to the horror, at once a Jewess, no more a wistful Hellene, this daughter of a thousand years of aristocrats felt her call to minister to the needs of Europe's foulest Ghettoes. Gone the kinship with Heine, gone the affinity for the half-gods:

"No more of that!

I am all Israel's now. 'Till this cloud pass

I have no thought, no passion, no desire,

Save for my people."

And in good earnest, with all the power of a sincere soul, Miss Lazarus became an angel of light to these immigrants, darkened by years of oppression, stunned into stupidity by a few short moments of catastrophe. In the full flow of that intense kinship which expresses itself in the phrase, "all Israel are brothers," she took to her heart the widowed and fatherless, to comfort them, to slough off their despondency, to make them fit recipients of America's welcome.

Small wonder, then, that her poetry has now all the fire of a prophetess:

"A million burning roof-trees light
The world-wide path of Israel's
flight,"

"His record is one cry of pain."

Her call is first to the wide love of man for man; first to do is the task of healing. But more follows. Israel has been too long "the Christ of peoples." What follows? Zionism; for her, as for us, a splendid reality, a practicable ideal, a hope. What though the lot of the Jew has bespread him with the murk of ignorance? What though superstition remains as a hideous cloak to hide his worth? Israel, phoenix-like, needs but a fierce period of purgation to rise afresh from his pyre into the glory of the Past, the Power of the Temple-Princes. And, in *The New Ezekiel* the poetess gives passionate, lyric utterance to this belief. Full faith in the mercy of God, full reliance in the worth of her people:

"What, can these dead bones live,
whose sap is dried by twenty
scorching centuries of wrong?

Is this the House of Israel, whose
pride is as a tale that's told, an
ancient song?

Are these ignoble relics all that live
Of psalmist, priest, and prophet?
Can the breath

Of very heaven bid these bones re-
vive,

Open the graves, and clothe the
ribs of death?

Yea, Prophecy, the Lord hath said.
Again

Say to the wind, Come forth and
breathe afresh,

Even that they may live upon these
slain,

And bone to bone shall leap, and
flesh to flesh.

The Spirit is not dead, proclaim the
word,

Where lay dead bones, a host of
armed men stand!

I ope your graves, my people, saith
the Lord,

And I shall place you living in
your land."

For Israel is not scattered.

"Knit in spirit nigh and far

With indissoluble bands"

the nation of priests is held together by a common memory, a common hope, that sometimes, back in the land which God's Sword gained for them, Israel's children may still find that peace and that opportunity to heal their wounds in the light of brother-love and take their place as a nation, to carry on the work which is the *raison d'être* of national existence the world over.

In her day, however, more so than now, and more vocally than now, were there those practical and logical Jews whose sophistry was then as it is now, one of the chief obstacles to an effective Zionism. Then too, there were Jews whose material prosperity had made them racially soft. In the trial it is the pampered who fail while the oppressed furnish the spiritual stamina. In opposition to the assimilative doctrine of these sophists, some of her best prose was written.

Miss Lazarus was drawn to everything Hebraic in the race, the religion, the culture. Therefore, not content with her active relief work, she turned her attention to the literature and lore of the Talmudists and gave herself up to mastering its abstruse details. And not merely with a superficial effort. Her studies were long and deep; and she succeeded in catching that illusive spirit in Judaica which opens itself only to those who will seek for it. The synthesis of literature and life is nowhere more complete than in Judaism; therefore, by penetrating the one, Miss Lazarus came to a complete and sympathetic understanding of the centuries-old aspirations of her race. The Greek saw religion in beauty, the Hebrew

finds beauty in religion and law; Emma Lazarus, discovering this fundamental antithesis, completely threw off her Grecian mood, became, once for all, unmistakably the priestess of her people.

Her splendid translations from the Hebrew are the literary harvest. Gabirol, Judah Ha-Levi, Moses Ben Esra, were brought from the isolation and unknown to which their Hebrew medium subjected them, and given to the world in purest poetry. For Miss Lazarus' work was a labor of love. With her, Zionism had taken on the aspect which it most usually wears today. Besides the purely practical view of alleviating the sufferings of those Jews who do suffer, she holds out this ideal (expressed in one of her published essays): ". . . A closer and wider study of Hebrew literature and history; and finally, a truer recognition of the wide principles of religion, liberty, and law upon which Judaism is founded and which should draw into harmonious unity Jews of every shade of opinion." It is to her that we Jews must look as to the first prophetess of Zionism. She offers a heritage of mental and spiritual freedom and development as well as a hope of political opportunity.

This passion gives its force, its terrible energy, to *The Dance to Death*. Nowhere in verse has the age-long suffering of Jewry been better portrayed, nowhere has been more closely shown the essential stupidity of their persecution, and—in phrases that have the aspect of inevitable genius—nowhere better the ignorance of the persecutors. The theme is the old cry, "Poisoners," dinned so long about the terrified ears of the Jews; the force springs from the complete identification of the author's spirit with the trials of her folk; the beauty springs from—what? Love of race, heart-suffering at its trials. To Emma Lazarus, her Jewish birth was a glorious boon, a heritage which, in her literature, was amply realized. In *The Dance to Death* she achieved her most signal success. Over-drawn, perhaps, overstrained, grating on the nerves of the blase literateur; but true as history and deserving all the credence of reported record. No scene that the writer knows is more truly pictorial of the sottish ignorance of the Middle Ages than that in which the gaping multitudes find Jews to be people where they had expected brutes; no Jew has more superbly portrayed

(Continued on page 21)

THE HISTORY OF THE JEWS IN THE DIASPORA ACCORDING TO GREAT BRITAIN

Second Extract from the Palestine Commission Report

JEWISH history, meantime, had ceased to be the history of Palestine; but, though the problem of Palestine is the subject of this Report, that problem is so inextricably linked with the Jewish problem as a whole that it seems desirable to describe, in the briefest outline, the fate of the Jews in the outer world.

A number of them (as will appear later) had clung throughout the centuries of Moslem occupation to what had once been their national soil; but the vast majority of the race had spread themselves over the rest of the world.

The Dispersion (Diaspora) had begun long before the disaster of 135 A. D. In Iraq, for example, a large Jewish community had grown out of the group of exiles who did not return to Jerusalem in 538 B. C. A prosperous and influential body, permitted to maintain a kind of communal autonomy, equipped with two famous academies for the study and exposition of the Hebrew tradition, it shared fully in the great days of the Arab Caliphate at Bagdad; and it was not till the eleventh century that the process of decline began. In Egypt, similarly, there was a flourishing community of Jews, active in all fields of Egyptian life, rising to high posts in the army and administration, and participating in the cultural achievements which made the fame of Alexandria. It is significant that those Egyptian Jews, unlike the founders of the Hasmonaean State, did not resist "assimilation." On the contrary they became completely "Hellenized," abandoning their ancient tongue for Greek and adopting Greek names. The Septuagint or Greek translation of the Hebrew Testament was their work.

By the time of the final destruction of Jerusalem in 135 A. D. successive waves of emigration had swelled the size of the communities in Iraq and Egypt and flowed also into Syria and Yemen and across the Mediterranean to Greece and Italy. Five or six centuries later another wave followed on the heels of the Arab conquest along the north-west of Africa and into Spain; and it was in Spain

that Jewish life attained the highest point it had reached since the loss of its old homeland. All walks of life were open to them, rural as well as urban. When Arab Spain led the world, they were leaders in Arab Spain—secretaries of viziers of the Caliph, diplomats, financiers, scientists, physicians, scholars. There ensued a great revival of Hebrew literature, especially religious poetry, and Hebrew learning. Maimonides (1135-1204 A. D.), born in Cordova and later resident in Cairo, was perhaps the greatest scholar of his age. It appears indeed that in those days in Spain the relations between Arab and Jew were quite harmonious; but it is significant again that the Spanish Jews, like the Egyptian, accepted assimilation in almost everything but religion. They spoke Arabic, took Arab names adopted Arab ways. In those circumstances such force as there was in the common Semitism of the two peoples could operate unhindered.

The era of persecution, which was wholly to transform the conditions of Jewish life in the Diaspora, began not in the Moslem world but in the Christian. From the time when the Roman Empire accepted Christianity, Judaism had always been less tolerantly treated by Christian than by Moslem rulers; and the Jews who had penetrated into Italy and Gaul and, after the fall of the Empire, into Germany and England were exposed to various restrictions and prohibitions which tended to mark them off as a distinct and inferior people. Social factors widened the gulf. In the feudal Europe of the Dark Ages the immigrant Jew could find no place on the land or in the industrial guilds: he inevitably became the middleman, whether merchant or pedlar. And, since usury was forbidden to Christians by the Church, the Jew inevitably also became the money-lender—an unpopular profession. Jewish life, therefore, tended to be almost exclusively urban, and Jewish energies were directed more and more as time went on into commerce and finance. The Jews took an early share in the banking-system. Some of them accumulated fortunes.

Christian rulers came to look to them when they wanted money. But, despite their usefulness, they were never liked. Popular instinct draws away from what is strange, and the Jews—foreigners, foreign-looking, keeping to themselves, clinging to their peculiar faith—were strange. In the eyes of the Church, moreover, they were the worst of heretics. They did not seek, it was true, to convert others, but none refused so obstinately to be converted. And behind that was the general idea that on all Jews, in all times and places, lay the guilt of the Crucifixion.

This complex of ill-feeling came to a head in the period of the Crusades. The wrath of the Crusaders fell as much on Jew as on Moslem; and it soon seemed as much an act of piety to kill Jews in Europe as to kill Saracens in the Holy Land. A wave of persecution, increasingly cruel in its methods spread all over Western Europe. First in England, then in France, Jews were expropriated, tortured, massacred, and finally expelled from the country. For a time there was less brutality in Spain, whence, except from Granada, the Arabs had been driven out at the end of the twelfth and the beginning of the thirteenth centuries; but in the second half of the fifteenth century the Inquisition took up its task of scenting out and burning heretics, and in 1492 all Jews who refused to be converted were expelled. Another Jewish migration was thus set going, this time from West to East. The refugees from Southern Europe, especially from Spain, found shelter mostly in the Mediterranean provinces of the Turkish Empire, in the Balkans, in Egypt, in Asia Minor, in Constantinople itself. From this time dates the important settlement of Spanish Jews or Sephardim at Salonika. A certain number of Jews got back to Palestine. They were relatively safe in the Near East from the worst forms of persecution. Some Jews, indeed, rose to high positions, especially in the diplomatic field, at the Sultan's court. But, generally speaking, they never recovered the status they had enjoyed in

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Spain. If Moslems, Turk or Arab, were more tolerant than Christians, they regarded Jews as their inferiors, to be kept strictly below the rank of a Believer.

In Central Europe and Italy there were massacres of Jews as elsewhere, but no wholesale expulsion. Henceforth, however, they were kept rigidly apart from Christians, confined to particular quarters of the towns they lived in, known as ghettos, and often obliged to wear a yellow badge to distinguish them from other people. Many of them, especially in Germany, left their homes, and with those expelled from France and England sought refuge on the then only half-developed eastern fringes of an expanding Europe, in Lithuania, Poland, and Hungary—a process which continued until a good deal more than half the Jews in the world were congregated in that belt of country. The Polish kings at first protected them, but the respite was short-lived. With the middle of the seventeenth century came Cossack conquest and, later on, Russian rule. A sort of territorial ghetto, the "Pale of Settlement", was established from the Baltic north of Warsaw to the Black Sea near Odessa to keep the Jews from permeating Russia, and throughout this area the urban ghetto system was imposed.

If the brutality of this medieval persecution is astonishing to most modern minds, still more astonishing, perhaps, is the fact that the Jews survived it. Their numbers were greatly reduced. No certain figures are available; but there were perhaps about four million Jews in the early days of the Diaspora and probably about one and a half million in 1700. But they had not been eliminated either by massacre or by conversion. Judaism, it seemed, was indestructible. And, what it lost in numbers and in wealth from persecution, it gained in intensity. The ghetto system, in particular, made the "peculiar people" more peculiar. It widened the gulf between them and other peoples. Herded together within the ghetto gates, they clung with a new passion to the history and tradition, the ceremonies and customs, which had made them Jews. It was a "hot-house" nationalism, and somewhat unhealthy, as indeed all the life of the ghetto was bound to be; but it enabled the Jews to maintain their self-respect, to console themselves for their impoverishment and subjection, and to defy the hostile world outside.

The next chapter swings the hope of the Diaspora back again from East to West; for it was in France and England, once leaders in persecution, that a new spirit of tolerance first developed. It was aided by the infiltration of an enlightened type of Spanish Jew, the so-called Marranos, descendants of those who, in outward form if not in secret conviction, had "bowed the knee" to the Inquisition. They quickly established themselves and proved their usefulness and so paved the way for the entry of other more open and obvious Jews. In the centres of business, such as London, Hamburg, Amsterdam, Jews were soon again to the fore. The House of Rothschild, born in the Frankfort ghetto, became a growing power in international finance. Thus the ideas of the American and French Revolutions were sown on not altogether uncongenial soil. The Jews were "emancipated", i. e. were freed from all restrictions not imposed on other citizens, in the United States in 1787, and in France in 1790. In Holland, Germany, Italy, the invading armies of the Republic broke down the ghetto gates. Napoleon set up a kind of communal self-government for the Jews of the Empire. In Central Europe there was a marked reaction after 1815, but the cause of toleration kept pace with the cause of constitutional government and the process of Jewish emancipation was completed in Italy in 1870 and in Germany in 1871. In England the pace was slower, because the old restrictions were less severely felt in 1890, when the last inequality in form was removed, there had long been little inequality in fact. Disraeli, it is true, had ceased in early life to profess the Jewish faith; but it was a great event for Jewry when he became Prime Minister in 1868. In 1858 Baron Lionel de Rothschild, a professing Jew, had become a Member of the House of Commons, and in 1885 his son, Nathaniel, took his seat in the House of Lords. How fully Jews since then have shared in British life is common knowledge. Jewish Cabinet Ministers, financiers, industrialists, scientists, philosophers, authors—during the War a divisional commander, and after it a Chief Justice of England, who became Viceroy of India, a Governor-General of a Dominion, and more than one Colonial Governor—it is evident that in the British world (and much the same could be said of France) the Jews had attained within the last half-

century a pre-eminence out of all proportion to their numbers.

But Jewry has been fated never to attain freedom and security for all its people at one time. In reaction, perhaps, against their recovery in the West, a new enemy appeared in "Anti-Semitism"—new because now, in the nineteenth century, the attack was not on grounds of creed but on grounds of race. The movement began in Germany about 1880 and spread through Central Europe. The Dreyfus Case was proof enough of the hold it obtained in France. And, meanwhile, it had revived and reinforced the old intolerance of Russia. From 1881 onwards the plight of the Jews in Russia was almost as bad as it had been in Western Europe at the time of the Crusades. Their exclusion from all Russia except Poland was the least of their misfortunes. A series of pogroms—massacres, deliberately incited by anti-Jewish fanatics and acquiesced in, if not connived at, by the Government—was initiated and repeated from time to time as late as 1910. Tens of thousands of Jews were murdered. More were rendered homeless and destitute. Again, therefore, there was a mass-migration westwards. Between 1880 and 1910 at least three million Jews fled from Eastern Europe. Many found refuge on British soil, in England, Canada, Australia, and South Africa; but the great majority made for the United States. In 1870 the number of American Jews was roughly about a quarter of a million; it is now about four and a half million. Of the other twelve million Jews in the world, some ten million are in Europe, and of these about nine million are in Central and Eastern Europe.

NEW YORK "HITLERS"

There has been a surprising elimination of the name "Hitler" from the New York population, if the telephone directories can be taken as an indication. There is not one telephone subscriber of that name recorded in any of the 1937 Metropolitan books. Previously there were many. On the other hand there are quite a number of "Hittners" and "Hittens," etc., and a lone "Hitler," a Manhattan furrier.

THE YACHT "PURIM"

What is said to be the only yacht in the world with a Jewish name is one named "Purim." It was so named by its owner, an Englishman, because he had received it as a Purim present.

TO SHEFEYA'S DAUGHTER

By CHAIM NACHMAN BIALIK

Translated by Mordecai H. Lewittes

I

IF still unhardened is your heart,
And of wisdom you retain a mite,
O Chaluzim, from work depart,
Put pack on shoulder, on journey
start,
Arise, ascend to Shefeya's height.

II

In Shefeya one sees a thicket of pine,
And a shady nook, that's hidden from
sight,
Half-threshing floor on the incline,
And one-third peasant, in overalls fine;
Slow flow the falls down their incline,
A bare tree stands like raised ensign;
Of stalwart youths there are ninety
and nine,
But a hundred Shefeyan daughters
bright!

III

In lonely Shefeya, though few alight,
Things marvelous strange reward the
sight:
Lame cats, and goats in harness tight,
And strangest yet—the forest site,
With its hundred Shefeyan daughters
bright!

IV

Not daughters—but branches by the
stream,
Like dark, black grapes in vineyard
beam
Their eyes, and sparkle in the light.
Bachur, awake, forget your dream,
Depart not hence till you choose
aright.

V

Like the hinds of the field with all its
host
They grow amongst the crags by the
coast.
Though orphans all, they know no
fright,
Their sisters—lizards and birds they
boast;
Their brothers—twinkling stars in the
night.

VI

There are many learned throughout the
land,
But none like the Shefeyan daughters
bright;
At every art they've tried their hand,
The language of field they understand,
Of corn, and sheaf, and elf and sprite.

VII

When the Sabbath stars come out in
the skies,
Like two hundred flaming torches
alight
Appear the hundred pairs of eyes.
It would have eased bitter Amos' sighs
Had he seen these Shefeyan daughters
bright.

METROPOLITAN TWILIGHT

By RUTH GONZER

THIS is the hour when the city
seems
To pause and meditate a while
Before it goes rushing on to thoughts
Of subways and steaming suppers;
This is the time when the first star
Blinks hopefully between the sky-
scrapers,
And tired shopgirls stroll arm-in-arm
And share their little tinsel dreams;
And the gray twilight drapes itself
Softly over the streets like a great
Faded shawl and the tenements lose
Their grim misery for an hour and
Are merely very old and gentle;
This is the hour when business men
Lock their doors and glance up at the
Slowly darkening sky, when poets
Grow slightly wistful in their garrets;
This is the time when the city pauses
In its maddening bustle—and dreams
for
A short hour before the lamps are lit,
And trucks go roaring down the street
again.

VIII

Cool Sabbath eve, thou art twice blest;
Come, put all weariness to flight;
Come, soothe the brow by fear op-
pressed.
'Till early morn they'll know no rest.
They'll sing and dance on Shefeya's
height.

IX

If you should meet in Shefeya's
wood,
Laden with pitcher, some maiden
bright,
With unerring blow your skull she'll
smith,
If your intentions are not good;
With a Shefeyan one can't be impolite.

X

Does Leah find favor in your eyes?
Or one named Ruth, like the Moabite?
Why be a golem? Take your prize,
Bind yourself with solemn ties,
Betroth the maid in Mosaic rite

XI

But oh and alas for that hawk poor,
Who empty returns, with never a bite.
In prey his soul would take delight,
But nought to his talons can he lure.
Nor deer, nor calf, nor soaring kite.

XII

You worthless one, how sad your fate
If you shame Shefeya's daughters
bright;
Amongst your race you'll ne'er find
mate.
"Despised one, go, in lowly state
Go, pack on back, and bewail your
plight."

* Shefeya is a youth village near Zikhron
Yaakob.

ENRICHING JEWISH SCHOLARSHIP

By DR. ISRAEL H. LEVINTHAL

WE have recorded in these pages with a great deal of delight the popular books that have recently appeared dealing with Jewish themes. These works, both of biography and fiction, have enriched English literature and have at the same time helped to popularize, among the general readers, some knowledge of our priceless cultural heritage.

It is satisfying to note, however, that similar progress is being made in the field of technical Jewish knowledge. Jewish scholarship in America is making vast strides, and every now and then an important book appears which, though not intended for popular consumption, adds to Jewish scholarly research. We hope that in time the number of readers who can appreciate the reading of such works will greatly increase. At present their number is not large. Nevertheless these scholars work with zeal and devotion, so that the product of their labor may enlighten the minds of the select few who are interested in the advancement of Jewish scholarly research.

It is most gratifying to note that in this group of Jewish students there is a constantly growing number of young men, who give promise of yet greater contribution in the years to come. We shall review briefly a few of the works that have lately appeared, and which have already won the praises of many noted scholars.

Massechet Soferim, edited by Dr. Michael Higger, New York, 1937

Dr. Higger, who is well known to many of our community as the lecturer in Talmud in our Institute of Jewish Studies for Adults, has won a worldwide reputation among Jewish scholars for his work in editing the smaller tractates of Talmudic literature which have not been formally included in the Talmud editions. More than half a dozen of these volumes have been edited by him. He has now produced another such work, the *Massechet Soferim*, and it is written with the same diligence of Doctor Higger, like all his works. In an elaborate introduction he traces the history of this ancient work and discusses the various theories that have been proposed as to its authorship. The text itself is given with all the variants that are noted in the important existing manuscripts. For the student of Talmudic literature this

work of Doctor Higger, like all his other works, is a delight. It opens new vistas and reveals added charms in a field of literature rich in hidden treasures.

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"The Biblical Text in the Making," a Study of the "Kethib-Qere," by Dr. Robert Gordis. The Dropsie College, Philadelphia, 1937.

Dr. Gordis, who is Rabbi in Rockaway Park, and who this year lectures in Bible at the Jewish Theological Seminary, has just published his Doctorate thesis, which will prove a most interesting study for all who specialize in Biblical science. As the author notes, there is hardly any phase of Jewish literary activity that is as little known or understood as the *Masorah*, that branch of Jewish literature which was concerned with preserving and transmitting the Biblical text through the centuries. Dr. Gordis tells the story of these humble workers—the *Baale Masorah*, to whom we are indebted for the preservation of the Bible text throughout the ages. He limits himself, however, to a scientific analysis of one of the most interesting phenomena of the Masorah, the *Kethib* and the *Qere*. There are about 1500 passages in the Bible in which a word is written (*Kethib*) in one way, but is to be read (*Qere*) in another. Dr. Gordis deals with the origin and nature of these variant readings. He discusses the theories that have been propounded by others, and offers us some new and original conclusions. Though dealing with a specialized, technical subject, the author has succeeded in presenting his thesis in such a clear, lucid style and language that it holds the attention of the reader from beginning to the end.

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"Onomasticon of Palestine," a New Method in Post-Biblical Topography, by Dr. Paul Romanoff, New York, 1937.

Dr. Romanoff is the Curator of the Museum of the Jewish Theological Seminary, and is one of the most diligent as well as most promising students in the field of Palestinian geography and topography. The present monograph contains only a brief summary of a more comprehensive study of this

subject that Dr. Romanoff is planning for publication. In it he seeks to establish a new methodology, a new way of dealing with the various problems of Palestinian topography. He approaches the subject excellently equipped for the task. He was architect of the Palestine Jewish Archeological Society during the first campaign of the excavations of the Third Wall in Jerusalem, and also served as architect and topographical expert for the government of Palestine. He aims in this work, and especially in the larger one that he has in view, to make a complete collection of all the source data dealing with this subject, thus making this vast and scattered material accessible to all students of archeology. The work shows great research and thorough mastery of the subject. As Professor Charles C. Torrey, of Yale, writes in his preface to this work: "The results gained in his portion of the field will suffice to show both the fruit and the need of such labor; painstaking comparison of standard texts, from the most ancient downward, and acumen in interpreting what is found. All those who are concerned with problems of Palestinian geography, history and biography will welcome this effort and wish it continued to completion."

* * *

"The Rise of the Karaite Sect," by Dr. Zvi Cahn, New York, 1937.

That interesting sect which appeared in Jewish life in Babylonia in the middle of the eighth century, and which for a few centuries so boldly challenged Rabbinic authority, is made the subject of a new study in this volume. The author examines the current theories of the rise of these people, and the reasons that caused the prolonged struggle between its adherents and the adherents of Rabbinic Judaism. He comes to some novel conclusions with reference to these intricate problems. He feels that a grave injustice has been committed to the Karaites, and tries to convince the reader that "the expulsion of the Karaite sect from Judaism was one of the most serious and far-reaching blunders that Jews have committed in the history of the Diaspora." Dr. Cahn shows diligent research in a field too little known even by the intelligent Jews of our day.

JEWISH NEWS IN REVIEW

By LESTER LYONS

FOLLOWING the recommendation of the Royal Commission on Palestine that Jewish immigration to Palestine be fixed at 12,000 a year for the next five years, the British government limited such immigration to a total of 8,000 for the eight months from August, 1937 to March, 1938. The inference that such action by the government constituted an acceptance of the Commission's proposal has been authoritatively denied. Mr. Eden, Secretary of State for Foreign Affairs, said at the last session of the Council of the League of Nations, that this reduction "is a purely temporary measure designed to meet temporary and exceptional conditions." After March, 1938, if the scheme for partition has "reached a stage of provisional acceptance, the whole question of immigration as affecting both the Arab and the Jewish areas will clearly have to be considered on a fresh basis."

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A heartening note regarding the policy of Great Britain toward the outrages of the Arabs in Palestine has been struck by Mr. Ormsby-Gore, Secretary of State for the Colonies. Replying to a question in Parliament, Mr. Ormsby-Gore said, "For a whole year the Government has exercised exemplary patience in the face of murder, outrage, and rebellion and we have come to the conclusion that forbearance has been mistaken for weakness. It is essential to restore order in the country if moderate Arab lives as well as Jewish lives are to be saved."

It is hoped that this utterance is more than a pious sentiment and presages vigorous and decisive action by the government to forestall Arab terrorism or to punish the persons responsible for it. In this connection both Arab and Jew are anxiously awaiting the designation of a successor to Sir Arthur Wauchope, who has retired as High Commissioner for Palestine.

* * *

The passionate and intensive controversy which the plan to partition Palestine aroused from its inception continues unabated throughout the world. Noteworthy is the sentiment against partition expressed at the recent 23rd annual convention of Hadassah, the Women's Zionist Organization of America. At this convention,

attended by over 2,500 women, a resolution was adopted which rejected the Royal Commission's assertion of the Mandate's unworkability, condemned the palliative proposals, denied the claim that Arab-Jewish aspirations are irreconcilable, and urged the Agency Executive to adopt a constructive policy for the complete implementation of the Mandate over an undivided Palestine and a land and immigration policy based on full economic absorptive capacity.

The resolution further declared that resistance should be made to any infringement of the rights of the Jewish people, internationally guaranteed by the Balfour Declaration and the Mandate.

* * *

Mr. Lloyd George, Prime Minister of Great Britain at the time of the issuance of the Balfour Declaration, still zealously urges the continuance of the Mandate. Remarking that "the Jews have shown that, given the opportunity, they can restore their never-forgotten Homeland to fruitfulness and create gardens out of its waste places," he further said in a message to the "New Judea," that "Great Britain, as the Trustee of the civilized nations of the earth, has set her hand in Palestine to a great and noble undertaking, and it is inconceivable that she should relinquish her task half done." He was confident that the Jewish people would be successful in their task to upbuild Palestine and he declared that "the work must, and will, go on."

* * *

In this state, a statute of many years' standing makes it a crime for a person, falsely and with intent to defraud, to sell or represent as kosher meat or meat preparations which are not kosher. Many convictions have been obtained under this statute. In England there is no statute explicitly dealing with this situation. However, under an act which forbids the sale of goods to which a false trade description has been applied, an English court has recently convicted and fined a dealer for selling non-kosher meat for kosher. This seems to have been a test case in that country.

* * *

In deciding an appeal by two Swiss Nazis from a judgment fining them for distributing "The Protocols of the Elders of Zion," the Court of Appeal in Berne, Switzerland, declared that the "Protocols" were a forgery and trashy literature. Since the Swiss Penal Code, however, forbids the dissemination of obscene documents, but not those containing political incitement, the Court cancelled the fines. The Court, though, ordered one of the defendants to pay part of the costs. This decision is a great disappointment and blow to the Nazis. They had confidently expected that the Court would hold the "Protocols" authentic.

* * *

Although the "Protocols" have been completely discredited, a new edition of them has been published in Rome and is being circulated as authentic. This is merely a continuation of anti-Semitic activities in Italy which have been occurring with disturbing frequency in the recent past. One Italian paper has denounced the Jews as disloyal for not having mentioned Mussolini or the Fascist party in a Jewish calendar for the current year. It has also urged the public to boycott specified Jewish hotels and restaurants. Another Italian paper charges that American Jews are seeking to purchase much land in Palestine and attacks them for it. This paper also has charged that the Jews are the chief aggressors in anti-Fascist disorders in England.

* * *

At the instigation of the notoriously anti-Semitic Endeks, and with an acquiescence of the Polish government, ghetto benches for Jewish students in Polish schools and universities have been strenuously urged and extensively established. Attempts by the Jews to resist the introduction of these seats, which would set them apart from the other students, have subjected them to punitive measures. The High School of Agriculture in Warsaw has insisted on these benches under penalty of disqualification of the Jews from taking their examinations. Many Jewish students who went on a protest strike

(Continued on next page)

against the introduction of this system in their schools were arrested or suspended from their classes.

In this distressing situation, the Jews have been materially solaced and aided by leading Polish professors, who have vigorously condemned the establishing of ghetto benches. M. Kuleczynski, Rector of Lwow University, in refusing to adopt the ghetto plan, denounced anti-Semitic disorders at the universities as "shameful and harmful to morals and science." Senator Professor Michalowicz, of Warsaw University, refused to obey an order of the Dean of the University requiring him to introduce this bench measure, saying that the Polish Constitution and his Christian conscience forbade him to comply with such order. One professor said that he would remain standing during his lectures as a mark of sympathy toward the Jewish students.

* * *

The economic and terroristic measures extensively being employed against the Polish Jews are proving to be a boomerang. A number of Polish papers and industrial organizations are acknowledging that the anti-Jewish excesses are responsible for increasing unemployment and are intensifying the depression in Poland. The organ of the Polish Merchants' Union says: "the disorders caused by the boycott action and the excesses connected with it have exercised a depressing influence on Polish industry. They have created fear of financial collapses, and have thereby deepened the industrial depression." Alarmed at the loss of employment being caused by the anti-Jewish boycott, a labor organ has requested that steps be immediately taken to curb anti-Semitic activities injurious to the country.

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The present economic plight of Poland has been attributed by the Economic Commission of the Lodz Chamber of Commerce to the boycott campaign and other excesses against the Jews in that country. A special memorandum embodying the findings of the Commission will be presented to the Polish government.

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The Roumanian government is continuing to apply the policy previously adopted by it, of giving preference in employment to "full-blooded" Roumanians. To avoid violating the provisions in the Peace Treaties requir-

ing the government to respect the rights of minorities, it has established a private committee which will enforce this policy of racial discrimination.

* * *

Germans who, under the Nuremberg racial laws, would be prohibited from marrying in Germany, are now Danish Ministry of Justice has forbidden all registry offices to issue marriage licenses to foreigners who could not legally marry in their own countries.

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There seems to be no limit to the barbarism of the German courts in their application of the Nazi ideology. A Magdeburg court has sentenced a Jew to two years' imprisonment for "racial desecration," the sole ground being that he had "insulted German susceptibilities by looking desiringly at an 'Aryan' girl"!

* * *

Julius Streicher, vicious Jew-baiter, has written a foreword to a new book, "The Jewish Question in the Classroom," to be used in German schools. The purpose of the book is stated to teach boys and girls "about the Jews and their crimes." At a recent Nazi Party Congress in Nuremberg, Streicher had urged an Italian delegation to display more understanding of his campaign against the Jews. At the invitation of this delegation, Streicher visited Rome to take part in the celebration of the 15th anniversary of the Fascist revolution. He was hailed in Rome as a leading exponent of Nazi doctrines.

* * *

Persecution of the Jews in Danzig is being strongly undertaken by the government. Prominent Jews have been arrested and deposits of Jewish merchants, totaling \$500,000, have been confiscated for alleged infraction of currency laws. Only the Nazi party is permitted to function. The government is controlled by the Nazis, and anti-Jewish disorders have been instigated by the Nazis. Appeal to the League of Nations to prevent anti-Jewish activities in Danzig has been made by the World Jewish Congress.

* * *

Under the auspices of the National Conference of Jews and Christians, a good-will tour of eight states in the

southwest was recently completed by eight Catholic bishops, four rabbis, a Presbyterian, a Mormon and a Baptist minister. The purpose of the tour was to spread the doctrine of mutual tolerance and cooperation among the different religious creeds. The necessity for establishing a just social order through democratic processes was also emphasized.

The inhuman persecution of Jews in Nazi concentration camps is vividly described in the *Monthly Report* of the German Social Democratic Party whose headquarters are in Prague. This periodical states that all Jews under detention are now brought to the Nazi camp at Dachau where they form a special "Jew company." They are subdivided into three classes: political prisoners, racial desecrators and emigrants. The Report declares that the Jews are very badly treated and exposed to much bullying. "They are continually shown that they are despised and regarded as base creatures. All Jews, regardless of their previous calling, are set doing gravel work . . . Even among the prisoners there are many who look down on the Jews. The treatment of the Jews is unmerciful. Punishment drill is a daily occurrence. It often happens that the Jewish company is isolated from the other prisoners. Once the company was locked in for three months. The doors of the barracks were nailed up and the windows painted over. Only when food was brought in did the place receive any airing. So bad did the atmosphere become that the prisoners often fainted and skin eruptions and other illnesses made their appearance."

* * *

At its annual convention in Paris, the French branch of the World Union for Combating Anti-Semitism has adopted a resolution urging the French government to make it illegal to discriminate on racial or religious grounds; to prohibit the sale of anti-Semitic publications; to counteract by broadcast in Alsace-Lorraine and in Northern Africa anti-Semitic and Fascist radio propaganda disseminated from German and Italian sources; to remove or punish all officials who openly profess anti-Semitic or racial ideas; and to close the Brown and Fascist houses in Paris.

In 1933, Franz Bernheim, a German-Silesian Jew living in Prague, successfully petitioned the League of
(Continued on page 23)

THE GIRLS OF BROOKLYN JEWISH CENTER HAVE THEIR SAY

By RUTH GONZER

IN the last issue of the *Review*, an article tantalizingly titled, "A Survey of Bachelors in the Brooklyn Jewish Center" appeared. Some twelve or fourteen questions were asked on the always important topics of women, love, and marriage. The answers of the dozen selected bachelors proved interesting and enlightening. As a matter of fact, it raised a rather fierce storm of discussion, not only among Center members but among outside groups as well. Out of it all rose a demand on the part of the feminine contingent of the Center to be allowed to express their opinions.

What happens when you select a dozen attractive young women, ranging in age from 20 to 25, and give each one a chance to tell what she thinks about modern men and marriage?

For one thing, a great deal of "steam" is given off. The girls who were interviewed answered vehemently. We were also slightly surprised at the amazing seriousness and intelligence shown. Whereas the modern young woman is often deplored as being a light, frivolous creature, here we found for the most part, a great deal of intellectual charm, humor and personality.

The questions—and the answers—ran as follows:

1. *What attracts you first to a man?*

We are glad to state that good looks were considered not essential. However, a pleasing appearance is important. One girl said that the "clean-cut type" attracted her. Another claimed that "strength of face" was most appealing to her. However, all agreed that a generally neat and attractive appearance is the basis of a first attraction.

2. *What qualities are necessary to hold your interest?*

All, without exception, used the word intelligence in answering this question. When asked for a definition, one replied that she preferred an innate intelligence, and disliked superficiality. A sense of humor is necessary. And not the inane, wise-cracking kind, either. A subtle wit is always more appreciated. One brunette preferred practicability sensibly mixed with certain other ideals. Another preferred a "well-rounded type", that is, one who

is well-informed on current topics and can carry a conversation easily. Several mentioned common sense and courtesy. One of the most interesting replies was, "A man must be on my own mental level in order to hold my interest. He must be on an equal level with me in all intellectual and emotional matters".

3. *Where do you prefer to meet young men?*

Several preferred meeting men at their friends' homes, the reason being that then they were more certain that the young men would be acceptable. The others preferred social clubs and organizations. All, however, definitely vetoed "pick-ups", and none of these young women are narrow-minded, as the answers to the next question prove.

4. *Do you consider a formal introduction necessary?*

There was not one affirmative answer here. Formal introductions are not at all necessary, providing of course that the meeting is made in the proper environment.

5. *What faults do you find prevalent in the modern young man?*

Naturally, every girl now had a chance to pick mankind apart. And most of them did. The outstanding fault seems to be conceit. Most boys today are too self-centered. They never bother to ascertain a girl's feelings before their own. Also, their general attitude is one of supreme condescension. They seem to feel that a girl should be properly grateful for all favors conferred. Girls definitely dislike being made to feel inferior or humble in any way. Women today want to be accepted as the equal of men. Another fault is that men take too much for granted. They are too forward, and lack good manners. One girl found that men are too cautious. They seem to shy away from a girl whom they feel may fall in love with them or they with her. This, she explained, shows how all-important they think they are. Every girl doesn't want to marry every man she feels interested in.

6. *Is the age of a man important?*

Most girls agreed that age is not of primary importance. The qualities of

the man is what matters. However, no one liked a man to be younger than herself. The same age, or from five to eight years older is preferable. One girl coolly dismissed all men over thirty-five, saying that a man over thirty-five should be married.

7. *When considering marriage, do you prefer a professional or business man?*

Contrary to expectations, there was a decided preference for business men. Not for financial reasons, either. Some felt that unmarried professionals for the most part, are bloated with their own importance. Consequently, they expect too much. One girl stated that she wanted to be accepted for herself and not for a dowry or family connections, two items she felt were in demand by certain unmarried professionals. However, she did add that love itself would finally decide for her.

Although many professionals have much to offer, the business man is often more practical and therefore more desirable as a husband.

8. *Do you believe marriage should be based on love, or on other considerations?*

Not one would marry for love alone, no matter how strong that love might be. Marriage according to all of them, must be based on other considerations, as well as love. Most of them agreed that financial security is important, one stating that money was even more important than love, and that love would follow as a natural sequence. Another important consideration is the same social and mental level. The two people concerned should be on the same social and intellectual scale in order to ensure married harmony. The answers to this question shows a level-headed thoughtfulness that has none of the so-called impulsive recklessness of young women today.

9. *Do you believe in early or late marriages?*

Three-quarters voted for early marriages. The reasons given were: (a) biological factors (b) youth will carry marriage over many impediments that might discourage older people (c) an

(Continued on page 22)

A New Development to Be Proud of

By DR. ELIAS N. RABINOWITZ

PRESENT-DAY Brooklyn constitutes the largest Jewish community in the world. Within the confines of this Borough are congregated approximately 800,000 Jews, or one Jew to every three persons of the total population. Taking Eastern Parkway as a center, there are miles of streets radiating in each direction in which the inhabitants are almost exclusively Jewish.

This vast Jewish population is of a comparatively recent growth. Only a little over a quarter of a century ago the number of Jews in Brooklyn was negligible, compared with Manhattan.

There are many splendid Jewish institutions situated in Brooklyn, such as orphanages, hospitals, Talmud Torahs, homes for the aged and the indigent and other philanthropic undertakings. There are a number of fine synagogues and centers housed in edifices which compare favorably with similar institutions elsewhere.

But there is one cultural or educational factor lacking. It is perhaps with this thought in mind that the Brooklyn Jewish Center decided to organize a library which would be a source of Jewish information.

It must be stated at the outset that the Center's immediate purpose is to establish a library for the layman, for any person desirous of acquiring additional information on Israel's present and past, or of acquainting himself with general Jewish lore. It is not our aim, at present, to create a scholar's library. There are other agencies in the City of New York better equipped to supply the requirements of the specialist. Little by little, however, we expect to be able to add to our stock of books so that we may ultimately be able, in enlarged quarters, to include more books of a scientific and technical nature, and eventually cater to the Jewish scholar as well as the Jewish layman.

Now let us take inventory of the library of the Brooklyn Jewish Center. It is composed of three general sections: English, Hebrew and Yiddish. The English section is well stocked with books dealing with subjects that appeal to an English-reading Jew seeking facts on the religion, history and literature of his people. It is a creditable nucleus. With constant and steady increases through gifts

and purchases, and continuing the same high standards in the choice of books, we hope to build up a really excellent library for the English-speaking and reading Jew.

Our Yiddish collection is really good. What with the recent purchases made possible by the gifts of Mr. David Shapiro and others, we now possess a considerable number of Yiddish books. But, the most substantial acquisition was the books purchased through the funds raised at the recent Sholom Asch lecture. The great Yiddish novelist, when he visited America, consented to devote one evening to the cause of the library and there was a great outpouring of Brooklyn Jews in the Center. The money raised was spent in the purchase of books through the "Yiddish Buch Gezelschaft," the co-sponsors in this undertaking.

Of our Yiddish collection, we may mention as outstanding, the translation of the Holy Scriptures by Yehoshua, and Prof. Zinberg's "History of Jewish Literature in the Middle Ages." There is also a complete set of the critical works of George Brandes in Yiddish, a set of Prof. Kogan's "History of Western European Literature," several sets of Graetz in Yiddish and a complete set of Dubnow's "History of the Jews in Later Times," and complete sets and some duplicates of all the works of "Mendele," Peretz, Dinesohn and other outstanding Yiddish novelists and poets.

The Hebrew collection is not as large as it should be. What is lacking in quantity however, we have made up in quality. Recently, through the gift of the family of the late J. O. Lipkin, the library has acquired some valuable Hebrew works, notably, copies of the "Machsor Vitry," the "Kusari" of Rabbi Jehudah Halevi, "Kusan," Maimonides' "More Nebuchim," and Ravidowitch's "Kol Kitbe Ranak." Besides these valuable books, there are several sets of the "Dor Dor Vedorshov" by Weiss, a complete set of Graetz in Hebrew, an almost complete duplicate set of Ovir Publications, two complete sets of the Hebrew translation of Dubnow's "History of the Jews in Later Times" and other notable works.

In the field of literature and fiction,

we may list a complete set and duplicates of "Mendele," a number of sets of the works of Peretz, Bialik Frischman and Sholom Aleichem. Through the Lipkin collection we also added the writings of some of the pioneers of the "Haskalah," such as Erter, Isaac Ber Lebensohn, and "Ad'am" and "Michel" Levensohn. The library, however, can well afford many more additions of this nature.

In the field of Rabbinics, there is also room for a larger collection. There are complete sets of the Talmud and "Ein Jacob," two sets of the Otzor Yisroel, one set of the "Otzor Hamidroschim" and as complete a set of Ben Jehudah's Dictionary as is at present obtainable.

The library also contains an important division of a general nature: general fiction, general literature, economics, science and philosophy. These books comprise to a great extent the so-called "Nazi-banned" collection of books, i.e. the books of authors who were declared taboo by the German Third Reich and burned. These works are not all Jewish, and include the writings of many distinguished German, French and American authors whose political and economic outlooks were opposed to the doctrines of the Hitler regime. There is too, a number of German classics, such as the works of Goethe and Schiller and others, donated by a young German who became interested in the library because of his anti-Nazi feelings. It seems, however, that this branch of our collection, though desirable, does not entirely fit in with the plan for the future of the library, which is to create a distinctly Jewish institution.

Recently, we have become interested in the development and upbuilding of a Juvenile English and Hebrew section. A good start has been made through the generosity of one donor, and books for the young, both in Hebrew and English, are now on our shelves. There is need, however, for a much larger number of books of this nature.

For the past several months the library staff has been engaged in the task of organizing and cataloging. New indices have been made and a cataloging system devised. The work

(Continued on page 22)

THE REWARD

Translated from the Hebrew

By BENJAMIN HIRSH

(From the "Reminiscences" of Rabbi Jacob Mezzeh, Chief Rabbi of Moscow from 1893 to 1920)

IN the middle of the eighteenth century there lived in Metz, Germany, a celebrated Rabbi named Aryeh-Leib, better known by the title of his book, *The Shaagath-Aryeh*, (Roar of the Lion). A man of unusual piety and virtue, he was generally regarded as the greatest Talmudic scholar of the generation, and was, in addition, considered by his reverent contemporaries the most important authority of the time on all questions of Jewish religious law.

As was customary in those days, the *Shaagath-Aryeh* was for many years attended by a poor member of the Jewish community who served without remuneration. One day this attendant fell seriously ill. The Rabbi called at his home and read the last prayers, (*vidui*) with him. The ailing man then said: "Rabbi, for many years I have served you devotedly, and without pay." The *Shaagath-Aryeh* nodded. "Now," continued the man, "dare I ask a reward for my faithful service? I know that my days on earth are numbered. When I die, my little son, Raphael, will be orphaned. Promise me that you will see that he is taken care of and taught Torah." "I shall teach him myself," pledged the Rabbi. "I shall see to it that Raphael grows up to be a learned and pious Jew."

The father's face lit up, and he murmured, "Now shall I die peacefully." So saying, he breathed his last.

The Rabbi kept his promise. Taking the orphan into his own home, he set about teaching him. Raphael turned out to be a keen and zestful student. At the age of nine he knew not only the Bible but a goodly portion of the Talmud. In the town he was known as an *ilui* (genius).

One day misfortune befell the Rabbi's household. Raphael disappeared, and no trace of him could be found. The Rabbi, who had come to love the boy very dearly, grieved deeply, fasted, and prayed to God for divine assistance. The entire Jewish community, aroused by the disappearance, instituted a search.

After many days had elapsed, the boy was located.

In those days Jewish children quite frequently were stolen by monks and raised as Christians. This fate had befallen Raphael. The lad was now in a nunnery outside of the city, where priests visited him daily to teach him Christian dogma and to prepare him for baptism.

When this information reached the Rabbi, he rent his clothes in despair. Then, rallying from the initial shock, he sent for a certain Jewish tailor of the community who often sewed garments for the nuns and who therefore had frequent access to the nunnery.

To this tailor the Rabbi unfolded the entire story of Raphael's life and disappearance. "Last night," he added, "I dreamt that the lad is very much upset, and that he studies and prays constantly, sitting near the window at the left entrance of the small garden in the nunnery."

The tailor expressed surprise at the Rabbi's familiarity with a place to which he had never been. "Heaven has revealed these secrets to you, Rabbi," he exclaimed.

"And so you trust me?" queried the Rabbi.

"My faith in you is perfect," replied the tailor.

"Then if I ask a favor of you, will you do it?" the Rabbi went on.

"Within my ability and power, even if it cost me my life," pledged the tailor.

"Then go," ordered the Rabbi. "Under cover of darkness, enter the nunnery garden, and approach the window where, as I have indicated, the lad will be seated and crying. In my name ask him to follow you. Then conduct him to a certain town whose name I shall give you. There a man to whom I will have sent instructions will receive the boy and in turn conduct him to a Yeshivah in still another town.

"If the boy, mistaking you for another kidnapper, balks at accompanying you," the Rabbi added, "repeat

these words to him: 'A mistake can always be corrected.' (*Touth L'olem Chozereth*.) These words appeared in the last lesson in Talmud which I gave him before he was taken from my home."

The tailor was about to depart when the *Shaagath-Aryeh* asked: "What reward will you require for your services?"

"I prefer that you name the reward, Rabbi," the man answered. "You know that by this act I endanger not only my own life but also the lives of the members of my family."

"I have no money to give you," the Rabbi told him, "but I do promise that after a long and peaceful life you will be buried near my grave."

The poor tailor, greatly taken aback at the bestowal of this signal honor, exclaimed: "Is it possible that I, an ignorant man, will be buried near the celebrated *Shaagath-Aryeh*?"

"Yes," replied the Rabbi, "God willing. If you carry out my commands, and free the child, my promise to you will be fulfilled, although only after a great many years. I am old, and nearing the end of my life. You are still middle-aged, but when your time comes, you and I shall lie in neighboring graves. Go, now, and do my bidding. God will send His angel to guide you. But do not reveal this matter to anyone, and keep my promise to you locked in your heart until you feel that your days upon this earth are numbered."

In the deep of night the tailor, in accordance with the Rabbi's directions, approached the nunnery, stole into the garden, and crept over to the window where the weeping lad sat. "Stop crying," he told the boy, "our Rabbi wants you to accompany me now. 'A mistake can always be corrected'."

Raphael, overjoyed, bounded from the window, and the two scaled the garden wall. As the dawn broke, the boy was brought to his destination.

The next day authorities of the nunnery issued an alarm. But the police vainly searched the houses of the

Rabbi and of other prominent Jews in the community. The boy was not found.

The *Shaagath-Aryeh* never again saw Raphael, but corresponded with him. Through secret channels he kept in touch with him as he grew into a youth and was graduated from the Yeshivah as a Rabbi.

Years passed and the *Shaagath-Aryeh* died, carrying to the grave the whole story of Raphael's release from his abductors and the promise to the tailor. As was his due, the *Shaagath-Aryeh* was buried in the most prominent place in the Jewish cemetery.

Not long after, a famous visiting Rabbi died in Metz and was buried to the right of the *Shaagath-Aryeh's* grave. The left side remained vacant because no member of the Jewish community who died in the years following was considered worthy of the honor of being buried there.

Twenty-five years passed. The tailor who had rescued Raphael fell ill. Knowing that the end was at hand, he summoned the elders of the community and revealed his long cherished secret to them.

Angered at his seeming arrogance, the elders scornfully said: "How dare you, an ignorant man, aspire to the honor of being buried next to the great *Shaagath-Aryeh*?"

The tailor, weeping bitterly, lamented: "The heavens are my witness!" and so saying, fell back dead. This happened on a Friday morning during the winter, when the days were short. When the coffin was borne to the cemetery, dark, threatening clouds filled the sky and a terrific rain began to fall. The grave-diggers, frightened, hastily decided to bury the tailor any place in the cemetery, hurried through their task, and departed.

How great was their dismay and alarm when they returned to the cemetery on Sunday to find the tailor buried to the left side of the great *Shaagath-Aryeh*!

The entire Jewish community was in an uproar. In consternation they called a meeting. The Rabbi of the time was consulted as to whether the Jewish law permitted them to disinter the coffin of the tailor and remove it to another place in the cemetery, thereby seeking forgiveness from the soul of the *Shaagath-Aryeh* for the unwitting insult.

When, however, the grave-diggers

described the great atmospheric disturbances of Friday, and when the elders repeated the dying tailor's story, the Rabbi declared:

"The tailor spoke the truth. The heavens were his witnesses, and by

the phenomenon of rain and darkness they helped the promise of the *Shaagath-Aryeh*. Do not desecrate the tailor's grave, for he reclaimed a youth to the Jewish fold, and in reward, God saved his honor."

JEWISH RITUAL MURDER LIBELS AND THE CATHOLIC CHURCH

From A Review of Cecil Roth's Book on the Libels by Philip Slomovitz in "The Commonwealth"

CECIL ROTH, who already has to his credit a number of very scholarly historical works, has just produced a book which is without doubt one of the most significant documents published in a hundred years from the viewpoint of its condemnation of an ancient calumny and its plea for justice and truth in dealing with the Jewish people. "The Ritual Murder Libel and the Jew" comes from the Woburn Press of London and is being distributed by Edw. Goldston, Ltd., 25 Museum St., London, W.C. (17/6d). In this volume Dr. Roth pays a glowing compliment to the Catholic Church by giving honor to various Pontiffs throughout history and to the general Jewish policy of the Holy See.

Occasion for this compliment is provided by the 160th anniversary of the death of Cardinal Lorenzo Ganganelli who, just before he became Pope Clement XIV, presented an encyclical in which the ritual murder rite against the Jews was branded infamous and false. Dr. Roth, referring to the ancient libel of ritual murder made against the Jews, makes the following significant statement:

To its lasting credit, the Catholic Church (even when the night of medievalism was at its darkest) never gave the slightest countenance to the calumny. Immediately the Holy See first became cognizant of it, in the thirteenth century, its remonstrances began; and they continued afterward in unbroken sequence. It is noteworthy that some of the most vehement protests emanated from the Pontiffs who otherwise shewed themselves least sympathetic toward the Jews, their objectivity thus being all the more obvious. Never was the libel raised under official auspices in the States of the Church—a statement applicable to few other parts of Europe. On almost every occasion, the Papacy resolutely refused to set the

seal of official approval upon the beatification of suppositious victims demanded by the ignorant. In no respect does the policy of the Holy See toward the Jew, essentially humane according to the standard of the age even when it could not be benevolent, appear in a nobler light.

The mass of evidence accumulated in this very important volume fully justifies Dr. Roth's contention. The only serious objection that can possibly be taken to it by Jewish readers is the regrettable fact that the Catholic Church itself and Catholic lay and clerical leaders failed to produce this evidence and to make it a matter of record and public knowledge during the centuries that intervened from the time when Pope Innocent IV, in the 13th century, established a precedent for Catholic condemnation of this atrocious lie. Even the least informed person can readily see what horrors and tragedies could have been avoided had the Catholic Church come to the front as the defender of truth by publishing the various documents on record and by making its condemnation of the calumny a matter of general knowledge.

The report of Cardinal Lorenzo Ganganelli which provides the basic contents for Dr. Roth's book is published in English for the first time in this volume.

Dr. Roth describes the circumstances under which in 1758 the Jewish communities of Poland took steps to defend themselves by sending Jacob Selig (Selik) as an emissary to Rome to solicit protection. Pope Benedict XIV referred the application to the Holy Office of the Inquisition and Cardinal Ganganelli was selected to report on the truth or falsehood of the charges made against the Jewish people. Ganganelli's encyclical is a most ef-

(Continued on page 23)

BROOKLYN JEWISH CENTER ACTIVITIES

RABBI LEVINTHAL TO SPEAK ON DON ISAAC ABARBANEL, GREAT SPANISH JEWISH LEADER AT SERVICES THIS FRIDAY NIGHT

This Friday evening, at our late services, Rabbi Levinthal has chosen a most interesting theme for his discourse. He will speak on the subject "Don Isaac Abarbanel—The Jews in Spain Five Centuries Ago and Spain Today." This theme has been chosen in honor of the five hundredth anniversary of the birth of Abarbanel, one of the great figures in Jewish history, who was the leader of the Spanish Jews at the time of the Spanish expulsion. Rabbi Levinthal will give a picture of Jewish life in Spain at that time in contrast to the tragic situation of Spain today.

Rev. Kantor will lead in the congregational singing. The public is cordially invited.

YIDDISH LECTURE DECEMBER 5th

The first Yiddish lecture of the season will be given on Sunday evening, December 5th. The evening will be devoted to the works of the well-known Jewish novelist, Chaim Pet, whose volume of stories "Between Flames" has just made its appearance.

The program will include the famous Yiddish poet, Abraham Reisen, Mr. S. Dingol, one of the editors of The Yiddish Day, Dr. Fogelman, literary critic of The Forward and Kelman Mormar of The Freiheit. A. Lutsky, Yiddish poet, will recite a number of poems and Maxim Brodyn will sing several selections. Dr. Abraham Asen will preside.

Admission will be free to members of the Center upon presentation of their 1937 membership cards. All others will be charged an admission fee of 25c.

NOTABLE ART EXHIBIT NOW BEING HELD IN NEW YORK

Friends of art, and especially of Jewish art, will be interested to learn that there is now taking place an exhibition of the paintings of the late Prof. Boris Schatz who is the founder of the Bezalel Art School in Palestine

and one of the leaders in modern Zionism, as well as all the paintings of his two gifted children Bezalel and Zahera Schatz. The exhibition was opened on November 18th and will continue to December 9th. It is open from 11 in the morning to 10 o'clock at night and is being held at the Community House, 35 East 62nd Street, New York City. The exhibition is sponsored by the Sisterhood of the Central Synagogue in New York and is open to the public. We hope that the Jews of this community, especially the Zionists who appreciate the name of Schatz in the modern renaissance of Palestine, will attend this exhibit.

"NO MORE PEACE" WILL BE PRESENTED AT THE CENTER

The W. P. A. Federal Theatre will present "No More Peace," an amusing satire against war, on Wednesday evening, December 8th at 8:30 o'clock. The play was written by the famous German playwright, Ernst Toller. The company consists of sixty men and women including a full sized orchestra which will interpret the musical score written by L. Leslie Loth.

Admission will be 40c for adults and 15c for children.

SISTERHOOD TO HOLD INTERESTING MEETING MONDAY AFTERNOON DECEMBER 13th

The next monthly cultural meeting of the Sisterhood of our Center will take place as usual, on the second Monday afternoon of the month, December 13th, at 1:30 o'clock.

The program committee of which Mrs. I. H. Levinthal is the chairman, promises a most interesting cultural program for that afternoon. Mrs. Joseph Lukashok, one of our members, will give a review of the popular book, "The Brothers Ashkenazie." In addition to this book review, Mrs. Emily Rosenstein, also a member of our Sisterhood, who is the president of the Women's "Ort" Organization, will deliver an address on a subject that will be of great interest to all the women present. A fine musical program is being arranged, and we are confident

that the women who will attend will find this meeting as enjoyable as the other meetings held this season.

The Nominating Committee will present its report, and election of officers for the ensuing year will take place.

CENTER ACADEMY NEWS

The following are the newly elected officers of the Center Academy:

Chairman—Mr. Benj. A. Levine
Vice-chairman—Dr. Nathan Adler
Treasurer—Mr. Allen Germain
Secretary—Mr. Samuel S. Weisberg

At the recent meeting of the P.T.A. of the Center Academy the following officers were elected:

President—Mrs. Irving Lurie
Vice-president—Mrs. A. N. Rosen
Treasurer—Mrs. S. Levinthal
Rec. Secy.—Mrs. M. Klinghoffer
Corr. Secy.—Mrs. S. Rubin

The next meeting of the organization will be held on Wednesday evening, December 15th.

P. T. A. HEBREW SCHOOL ELECTS NEW OFFICERS

The Parent-Teachers Association of the Hebrew and Sunday schools of the Center, at a recent meeting elected the following officers for the coming year:

Chairman—K. Karl Klein
Treasurer—Lilian Lowenfed
Secretary—Bertha Zirn

CONGRATULATIONS

We hereby extend our sincere congratulations and best wishes to:

Mr. and Mrs. Benjamin J. Kline upon the marriage of their son Morton to Miss Jessica Perlman, which took place at the Center on November 21st.

COMING FORUM LECTURES

December 6th—Dr. Samuel D. Schmalhausen, well-known author and lecturer.

December 13th—Hon. James G. McDonald, member of the editorial staff of the New York Times, and former League of Nations High Commissioner for German Refugees.

December 20th—Norman Thomas, famous socialist leader.

December 27th—Pierre Van Paassen, noted writer, traveler and correspondent.



EMIL LUDWIG

**Celebrated Historian and
Master Biographer**

Author of "THE NILE," "BISMARCK,"
"NAPOLEON," "GOETHE," Etc., now in
this country working on the Biography
of President Franklin D. Roosevelt

will speak at

THE CENTER FORUM

**NEXT MONDAY
NOVEMBER 29th**

at 8:15 o'clock

Subject:

"GERMAN CHARACTER AND THE NEXT WAR"

The Lecture will be delivered in
The Center Synagogue

Reserved Seats Now on Sale at
25c and 50c

Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

- Alderman, Julius
Attorney Unmarried
Res. 236 E. 93rd St.
Bus. 233 Broadway
Proposed by Sam Schoenfeld
- Begler, Leo
Cashier Unmarried
Res. 286 Eastern Parkway
Bus. 74 Trinity Place
Proposed by Hyman Siegel
- Brown, Bernard
Accountant Unmarried
Res. 887 Hancock St.
Bus. 38 Park Row
Proposed by Samuel Schoenfeld
- Casden, Miss Helen
Res. 919 Eastern Parkway
Proposed by Isidor Fine
- Engel, Alex
Tobacconist Married
Res. 1531 Carroll St.
Bus. 130 Osborn St.
*Proposed by Wm. I. Siegel and
Kobie Klinghoffer*
- Frishberg, Samuel
Novelty Jewelry Unmarried
Res. 712 Carroll St.
Bus. 26 Exchange Pl.
Proposed by Sam Katz
- Gershman, Richard
Lumber Unmarried
Res. 1668 President St.
Bus. 1601 - 61st St.
*Proposed by Byron J. Topol and
David R. Aaron*
- Ginsburg, Martin
Leathergoods Unmarried
Res. 1045 St. Johns Pl.
Bus. 453 Bergenline Ave.
*Proposed by Mr. & Mrs. Jacob
Ginsburg*
- Gladstone, Mark M.
Accountant Unmarried
Res. 2000 E. 5th St.
Bus. 110 E. 42nd St.
Proposed by Howard Forman
- Grossman, David
Stationery Married
Res. 961 Washington Pl.
Bus. 128 Throop Ave.
Proposed by H. Barz & Daniel Diker
- Karasik, Leo
Teacher Unmarried
Res. 805 St. Marks Ave.
Bus. P. S. 184
*Proposed by Sam Schoenfeld
and W. Freidman*
- Klansky, Philip
Jewelry Unmarried
Res. 350 Chester St.
Bus. 72 Bowery
Proposed by Sam Schoenfeld
- Lefft, Joseph H.
Food Products Unmarried
Res. 2 Stoddard Pl.
Bus. 125 Ave. D
*Proposed by Harold Harmatz
and Byron Topol*
- Lippin, Robert
Architectural Draftsman
Unmarried
Res. 83 E. 55th St.
Bus. 902 Broadway
Proposed by David Nemerov
- Lipstein, Louis J.
Lawyer, C.P.A. Married
Res. 1105 Rutland Rd.
Bus. 132 Nassau St.
- Rich, Philip M.
C.P.A. Married
Res. 1015 Washington Ave.
Bus. 11 West 42nd St.
Proposed by Benjamin Markowitz
- Scheck, Bennet
Underwear Unmarried
Res. 1794 Sterling Pl.
Bus. 105 Madison Ave.
- Shack, A. H.
Dentist Married
Res. 959 Park Pl.
Bus. 759 New Lots Ave.
Proposed by Dr. I. E. Shack
- Shorenstein, Wm. S.
Lawyer Unmarried
Res. 406 Stone Ave.
Bus. 70 Pine St.
Proposed by Murray Feiden
- Staub, Julius J.
Accountant Unmarried
Res. 763 Eastern Parkway
Bus. 401 Broadway
Proposed by Sam Schoenfeld
- Walters, Jack
Accountant Unmarried
Res. 1015 Washington Ave.
Proposed by Bernard Bregstein
- Weiner, Harry
Laces Unmarried
Res. 1015 Washington Ave.
Proposed by Bernard Bregstein
- Weisberg, Herman P.
Student Unmarried
Res. 675 Hendrix St.
Proposed by S. A. Doctorow

(Continued on page 20)

CLUB NEWS

The Center Club, the Maccabees and the Vivalets spent the past few weeks in preparation for Palestine Night, which was held on November 13th. Some of the features of the program were: Palestinian songs such as "Arza Aleenu," "Emek, Emek Avodah," etc., a recitation by Phoebe Hoenig; Palestinian stories; and a dramatic presentation "The March of Time," depicting current scenes in Palestine. Those who participated in "The March of Time" were: Morton Farber, Simion Gluckson, Roma Kantor, Judah Klein, Herbert Levy, Theodore Newman, Norman Ruchman, Edward Schiller, Laura Sorscher, Helen Topol, and Stanley Wiener.

During the preparation for Palestine Night, Mr. Chertoff taught the members of the clubs how to dance the Horah. "I can't see how Palestinians can keep up that dance for so long," was the remark of one member. "I was exhausted after five minutes."

Plans are being made for a Scavenger Hunt and for a Chanukah Masquerade. These groups meet every Saturday night.

* * *

The Junior League is looking forward to a very successful and active season. Committees are busy in preparation for the first affair of the season on Thursday, November 25th.

The officers of the League are:

President—R. Lipshutz

Vice-President—I. Schiller

Rec. Secty.—E. Parnes

Cor. Secty.—E. Kohn

Fin. Secty.—M. Friedwald

Sergt.-at-arms—C. Zankel; G. Price

The following are serving as chairmen of committees:

Governing Board—Herb Simon

Social—I. Schiller

Program—A. Safier

Membership—S. Feldt

Publicity—G. Greenblatt; E. Parnes

Concert—S. Feldt; R. Lipshutz

Young men and women up to the age of 21 who are children of Center members, are urged to join. Meetings are held every Thursday night.

LIBRARY GIFTS

Rabbi Levinthal has presented to the library copies of the work of the well known poet and writer, Charles Reznikoff, in memory of the author's sainted mother, Mrs. Sara Reznikoff.

Our deepest thanks are extended to the well-known Hebrew and Tal-

SECOND ANNUAL

BROOKLYN JEWISH CENTER MUSICAL FESTIVAL

Metropolitan Opera House

SUNDAY EVENING, DECEMBER 12th

AN AMAZING PROGRAM

1. *First Act of "THE BARBER of SEVILLE"*
2. *Scene from "PAGLIACCI"*
3. *Scene from "LOHENGRIN"*

in costumes and with scenery

SUNG BY WORLD-FAMOUS SINGERS

AND—

4. *The American Ballet in a Complete Performance of "THE BAT"*

RESERVE YOUR SEATS NOW TO AVOID
DISAPPOINTMENT!

BASKETBALL GAMES

Saturday Evening, Nov. 27th
B.J.C. vs. PROSPECT "Y"

Sunday Evening, December 5th
B.J.C. vs. 8th Ave. Temple

Subscription—50 Cents

Y.F.L. Invitation Dance Following
 Game

mudic scholar, Rabbi Dr. Michael Higger who is on the faculty of the Institute of Jewish Studies for Adults, who has presented to our Center Library a complete set of his published works, all of which have achieved distinction in the field of Talmudic scholarship.

We also acknowledge with thanks receipt of the following donations of books to the library:

In memory of Dr. B. Kaufman, through the courtesy of Mr. H. Liberman.

Mr. I. Polivnick.

In memory of Mr. Isaac Lees through courtesy of Mrs. Gluckson.

Dr. E. N. Rabinowitz, Mr. Nathan Resnikoff, Mr. K. Karl Klein, Mr. E. M. Edelstein, Mr. Hans Von Holdt, Mr. and Mrs. Albert Witty.

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**APPLICATIONS FOR
 MEMBERSHIP**

(Continued from page 18)

Weisbord, Sam
 Theatrical Agent Unmarried
 Res. 1911 Albemarle Rd.
 Bus. 270 Sixth Ave.

* * *

The following have applied for re-instatement in the Brooklyn Jewish Center:

Bailey, Abraham
 Builder Married
 Res. 353 Ocean Avenue
 Bus. Same

Horowitz, Joseph
 Physician Married
 Res. 1011 President St.
 Proposed by Hyman Aaron

Kean, Sidney
 Unmarried
 Res. 826 Crown St.
 Proposed by Dave Aaron and
 Willie Rosenberg

Levin, Samuel
 Hangers Married
 Res. 367 Crown St.
 Bus. 2 Wallabout St.
 Proposed by Philip L. Lipshutz
 and Louis J. Gribetz

EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are extended to Mr. Oscar Schleiff of 27 Stoddard Place, upon the death of his father on November 22nd.

PERSONAL

Ruth Gonzer, who is a frequent contributor to the *Brooklyn Jewish Center Review*, has had her poem "Sales-girl" accepted for publication in the *Crown Anthology of Verses*, a standard compilation of contemporary poetry. This volume will contain the representative work of this country's contemporary poets. The inclusion of Miss Gonzer's poem is a distinct sign of literary recognition.

SABBATH SERVICES

Kindling of candles at 4:16 P. M.
 Friday evening services at 4:15 P.M.
 Sabbath morning services, Parsha Vayesheb, will commence at 8:45 o'clock.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh, at 3:15 P. M.

Mincha services at 4:15 P. M.

DAILY SERVICES

Morning services at 7:00 and 8:00.
 Mincha services at 4:15 P.M.

**AN OPEN LETTER TO
 MEMBERS OF THE CENTER**

To give the Metropolitan Opera Concert Committee a free field, the Membership Committee deferred its proposed campaign.

This decision, however, should not prevent our enrolling additional members.

Last year, as a result of our drive, we added nearly 250 members to our roster. With your co-operation we can again achieve this fine result.

I appeal to you to help us in our work by proposing your friends as members. I shall be grateful to you for your assistance.

EMANUEL GREENBERG
 Chairman Membership Committee

**CHANUKAH TREAT TO BE GIVEN TO
 HEBREW AND SUNDAY SCHOOL
 CHILDREN THIS SUN. MORNING**

Through the kindness of the Parent-Teachers Association each child of our Hebrew School and Sunday School will receive this Sunday morning, a Chanukah package, the gift of that organization. All the children are asked to be in their classes to receive the gift.

**THE MEMBERSHIP OF THE
 CENTER**

is cordially invited to attend the

SOCIAL MEETING

AND

CHANUKAH CELEBRATION

Next WEDNESDAY, DEC. 1st
 at 8:15 o'clock

A program in keeping with the holiday spirit, the following will participate:

REV. SAMUEL KANTOR
 Cantor of the Center

EVA MILLER

Well Known Radio Artist in a
 Program of Jewish Folk Songs

AND

LEON KAIROFF

Noted Singer and Impersonator

REFRESHMENTS WILL BE SERVED.

ALL CENTER MEMBERS WELCOME

THE 39 YEARS OF EMMA LAZARUS' LIFE

(Continued from page 6)

the "sufferance which is the badge of our tribe" than in the lyric line,

"What! are we Jews and are afraid of Death?"

And armed with faith, into the flames marched an entire community, singing,

"Let us rejoice, for it is promised us
That we shall enter in God's tabernacle."

Finally, one poem for the student's work: *The Banner of the Jew*. We Jews have a song, *Hatikvah* (The Hope) in which is expressed the hope and the longing of the Zionist ideal. On a plane with it and worthy to be as widely known among Jews is *The Banner of the Jew*. That is a clarion call to action, to thought, to self-respect, to slough off the despondency brought as a legacy from European ghettos:

"A rag, a mock at first—erelong
When men have bled and women wept
To guard its precious folds from wrong,
Even they who shrunk, even they who slept,
Shall leap to bless it, and to save.
Strike! for the brave revere the brave."

Her faith in the past national history of Jewry is not sentimental longing. She does not commit the error of valuing Jewry solely by what it has done and basing on that its claims. Nor does any Jew do that. We have gotten over pleading maudlinly for sympathy; all that we ask for is justice—nay, we forego that, if only we may receive consideration. For Jewry stands firm and confident of its power to account well of itself in human activity, if only the opportunity be fair and the judgment unbiased.

Miss Lazarus died in 1887. With her death was silenced the voice which had meant so much to Jewry. For the years in which she had written and worked were peculiarly the formative period in American-Jewish life, exerting an influence on its currents of thought which is paralleled only by the intense movements of today. Is it too much to say, for instance, that the survival of the consciousness of

Jews here,—Jews coming so suddenly from oppression to broadcast liberty—goes back for its reason to her published work? And is it not a fact that intelligent men and women felt no stronger impulse toward impartial welcoming of these refugees than the words of Emma Lazarus; so vividly bringing to the American mind a consciousness of the purposes for which the Republic was founded? It is worthy of note that when the American people sought to epitomize the spirit of our institutions and as a permanent memorial in the Statue of Liberty to find words expressing of the spirit of liberty, it was a poem of Miss Lazarus, *The New Colossus*, which was chosen. It should be a matter of the most intense pride to all Jews that out of the great number of American poems, hers was chosen, and that in her gifted words the American people find a complete expression of the spirit of their institutions:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

Indeed, we who live now, when the ruptures of internal war are healed and sectionalism eradicated, can hardly too much emphasize the fact that clan-feeling could then be laid aside in the welcoming of the world's unloved stepchildren. The power of the appeal which this gifted woman made to Jew and Gentile alike is measurable only in its results: and little known though she herself may be, on this rests her future fame.

Poetess, prose writer, gifted musician, delicate soul, unbounded lover of humankind: in all these was Emma Lazarus a beautiful, womanly figure. But as the Miriam of the New World, singing amid the wilderness of her people's woes; as the prophetess and priestess of Zionism; as such is she a commanding figure in the spiritual life of American Jewry.

INTERESTING SERIES OF LECTURES ON THE PARTITION OF PALESTINE TO BE GIVEN AT FRIDAY NIGHT SERVICES

A series of three addresses on the subject that is of greatest interest to all Jews at this time—the partition of Palestine—will be presented on the pulpit of our synagogue on three successive Friday nights.

On Friday night, December 3rd, Mr. Abraham Goldberg, the well-known Zionist writer and orator will speak on "The Case for Partition" in which he will defend the proposal of the Royal Commission of England. On Friday evening, December 10th, Robert Szold, Esq., former president of the Zionist Organization of America, will speak on the "Case Against Partition." Mr. Szold was one of the leaders of the opposition to this proposal at the recent Zionist Congress in Zurich. On Friday evening, December 17th, Rabbi Levinthal will sum up and review the arguments of both speakers and will give his views on this vital problem. We know that the members will take advantage of this opportunity to get authoritative information on this subject that has stirred the entire Jewish world.

CHILDREN OF HEBREW & SUNDAY SCHOOLS TO GIVE JOINT CHANUKAH ENTERTAINMENT SUN. MORN- ING, DECEMBER 5th

The children of our Hebrew and Sunday Schools will this year give a joint entertainment in honor of the festival of Chanukah. It will be held in the auditorium of our Center on Sunday morning, December 5th at 10:30 o'clock. This year the Education Committee has engaged the services of a professional coach, Mr. Eugene Perkins, who has arranged a most entertaining program of entertainment. The play in Hebrew will be presented by the Hebrew School pupils and an English play will be given by the Sunday School pupils. There will also be a number of singing and dancing specialties. We hope that all of the children of our Center will attend, and that all of our members who are interested in Jewish education will also be with us that morning. There is no charge for admission, and the public is welcome.

THE GIRLS OF THE CENTER HAVE THEIR SAY

(Continued from page 13)

early marriage gives the husband and wife a better start in life, and a chance for a larger and healthier family.

The chief reasons given by the quarter voting for later marriages were: (a) such marriages are successful because the couple is more mature (b) the man is established and more financially secure.

10. *Do you find it difficult to meet the "right boy"?*

Most girls frankly answered "Yes." One admitted that her ideals are too high and most men today fall way below them. Several think they have found the "right boy" but cannot be sure.

11. *Do you notice the clothes men wear?*

Very definitely, yes. Conservative clothes only are acceptable. Foppish styles and loud colors are particularly disagreeable. Expensive clothing is not at all essential. So long as the general appearance is neat and tasteful, a man is usually well-dressed.

12. *Would you marry a man whom your family and friends disapproved of?*

There was general hesitancy over this question. Two or three said they could not decide without actually meeting the situation. Only three girls would marry in the face of family disapproval if they loved the man very much. The others said "no". If family and friends disapproved of their choice, they felt the choice would probably prove disastrous, anyway.

13. *Do you like short or long engagements?*

Without exception—short. Not more than from six months to a year less absolutely necessary, are morally undesirable. Also, there is too much is preferable. Long engagements, un-nagging and boredom on either side. A short engagement prolongs interest and glamour more successfully than a long one.

14. *How do you prefer your "dates" to be made?*

The blind date was absolutely ruled out. Most of the girls required the courtesy of a few days' advance notice. Some said it made no difference when a date was made, as long as it was made in person, or by phone or mail. One girl felt that, if she knew the boy well enough, and, of course,

liked him enough, she would even accept an invitation on a Saturday afternoon for a Saturday night.

15. *When a young man asks to see you do you always expect him to take you out?*

The general reply was "no." However, if the request makes use of the word "date," a girl naturally does not expect to stay home all evening.

16. *How do you like to spend an evening?*

The girls agreed that if they liked the man's company, it would make no difference at all how the evening was spent. However, a chance to talk and get better acquainted is important. In order of preferences, an evening should be spent in: (a) dining and dancing (b) dinner and the theatre (c) driving or walking (d) the living room and a radio.

* * *

This survey revealed that the modern miss has a mind of her own and knows exactly what she wants and does not want. It also proved that despite the bachelor's claim that eligible young women are scarce there are plenty of intelligent and attractive girls who would marry men who understand how to interest them.

A NEW DEVELOPMENT

(Continued from page 14)

is not yet complete. Added to this task, some 600 volumes obtained through donations and purchases within the last four months had to be listed. In a progressive, growing library, however, we must expect such conditions. A library is like an organism. As soon as it ceases to grow and becomes static its days of usefulness are over. It becomes obsolescent and moribund.

On this occasion, it is incumbent upon us to extend thanks to the many friends and patrons of the library through whose generous cash gifts and donations, the growth of the library has been made possible. It is also in place to call upon others interested in a Jewish library to come to our assistance. All will agree that a library is a great cultural asset, especially in these days when information is so eagerly sought. But a library is even more than that. It is a great meeting-place,

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We desire to make it possible for anyone who has the leisure to spend some time in the reading-room, and also to enable those whose time is limited to draw books of interest to them from our shelves and read them at their own convenience.

JEWISH NEWS IN REVIEW

(Continued from page 12)

Nations to require Germany to treat the Jews of Upper Silesia as a minority group and to rescind certain anti-Jewish laws. Evidently in reprisal, the German government deprived him of his German citizenship when it acquired that territory recently.

The problem of anti-Semitism was recently discussed fully at a conference of the International Missionary Councils Committee held in Vienna. The conference resolutely condemned anti-Semitism, and described it as an un-Christian movement also harmful to

missionary interests. The conference represented the missionary movement of nearly all the continents. The Rev. William Paton, Secretary of the Council, in a speech at Oxford, declared that "the taint of anti-Semitism—for that is what it amounts to—is rotting the life of the Christian Church in many lands."

JEWISH RITUAL MURDER LIBELS

(Continued from page 16)

fective piece of writing. Dr. Roth rightfully states that "underlying the document there is a gentle humor; and the demolition of certain arguments brought forward to bolster up the libel is a model of ecclesiastical sarcasm."

What makes Ganganelli's report of extreme significance is that it quotes at length from the earlier encyclicals from Pope Innocent IV as well as from other Pontiffs and gives the decision such decisive weight that no doubt can possibly remain relative to the falsehoods leveled against the Jews. Also he refuses to accept the testimony of converted Jews against their former co-religionists. Quoting from Ganganelli's report: "In these

neophytes from Judiasm there is wont to occur a certain transport against their own nation, by reason of which they not seldom go beyond the limits of truth."

Ganganelli emphasizes in fact that conversion of Jews to Catholicism will become a most difficult matter if Catholics will continue to spread libels against them.

The Cardinal maintains, in the instance of the libel that was spread by Monk Rudolph: "It may be concluded, then, that from the action and conduct of Brother Rudolph it is impossible to deduce any fault of the Jews against Christians, but rather of Christians, led astray, by a hermit, against the Jews."

CIRCULATING LIBRARY AT THE CENTER

The Library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. There is no charge for this service, which is rendered to members and non-members alike. Our librarian, Dr. Elias N. Rabinowitz can be found in the library on the third floor of our building every Monday, Tuesday, Wednesday and Thursday from 3:30 to 9:30 P.M. and Sundays from 10:30 A. M. to 3:30 P. M.

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to the

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The Brooklyn Jewish Center Review

MUSSOLINI: PROTECTOR
OF ISLAM

ORMSBY-GORE'S DEFENSE
OF PARTITION

COUNSEL FOR PARK AVENUE
JEWS

HEBREW IN NEW YORK
HIGH SCHOOLS

AGAIN—A VOLLEY, AGAIN—
WE WAITED

BERNARD LAZARE—THE
JEW AWAKENED

JEWISH NEWS IN REVIEW

DECEMBER

1937

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BROOKLYN JEWISH CENTER REVIEW

Vol. XVIII

DECEMBER, 1937—TEBET 5698

No. 18

MUSSOLINI: PROTECTOR OF ISLAM

THE gravity of Italy's recent withdrawal from the League of Nations cannot be minimized by any wilful optimism. In itself it is a momentous act which *pro tanto* shakes the already insecure foundations of the international structure and renders increasingly impotent the only world organization the theory, at least, of whose being is devotion to peace. The added possibility that the present withdrawal is but a preliminary to the formation of a Fascist League embracing Italy, Germany and Japan in its membership renders even more gravely prophetic the present aspect. The thought of a world divided into two organized factions, one democratic in ideal and therefore almost necessarily (if only comparatively) hesitant and inefficient, and the other fascist in both aim and action and brutally unhesitant and direct: this is the actual realization of two decades of international nightmare.

To Jews, moreover, Italy today presents an additional problem (how often Jewish destiny has duplicated this dualism!) In addition to the purely personal effect on individual Jews of any weakening of democratic liberalism, there is the immediate and destructive result of Mussolini's diplomacy in the Near East and its reaction on the Arabs in Palestine, and kindred and neighbor countries. We may start with the premise that the real basis of Arab unrest is not dissatisfaction with Jewish penetration into Palestine, but actually is a bitter enmity for Great Britain. Mussolini has understood this and on it as a fact, has based his program in the eastern sector of the Mediterranean. The concoction of a witches-brew of trouble for England in Palestine keeps England by so much the less vigorous in Europe: *q.e.d.*, Mussolini skillfully furnishes the ingredients of such brew. The very language of his withdrawal from the league is redolent of this aim: Italy leaves the "poisonous at-

mosphere of Geneva in which the Sanhedrin of the Elders predominates." It must be understood in evaluating this pronouncement that it probably does not represent a personal anti-Jewish antipathy, for Mussolini has kept himself free from the aberrations of his Nazi colleague. The real purpose of such carefully calculated language was, of course, to stimulate the Arabs and their allies to a fresh program of vigorous anti-English excesses.

One may risk prophesy in believing that Mussolini and the Arabs will fail, and that Jews will reap an unexpected benefit from this sowing of dragon's teeth. Every new example of

Arab terrorism must make clearer to the English people the essential nature of the Arab program. Every fresh incitation by Mussolini must bring the English government to the sticking-point where its courage can be screwed to the point of a clean break with its Fabian policy. England cannot forever give ground before the megalomania of dictators. It must realize that no surer eastern bulwark for the Empire can be formed than in the existence of a strong and loyal community of Jews in Palestine, having sufficient identity of policy and self-interest with Britain to make its own stake worth fighting for against all aggressors. The history of ancient Judea may well become the pattern for modern Palestine.

—W. I. S.

COUNSEL FOR PARK AVENUE JEWS

IN his illuminating address on "The Threat of Dictatorship," delivered at the Center Forum, James G. McDonald, former League of Nations High Commissioner for German Refugees, warned the Jews in this country of the danger of fascist doctrines reaching our shores, and the effect this would have on all American Jews, "whether they are Park Avenue Jews or Jews residing on the other side of Lexington Avenue."

"Whoever may be tempted," he said, "to favor dictatorship in this country, surely the Jews ought never to be in that group. Jews are first to suffer in time of reaction and the first group to suffer from dictatorship and fascist regimes. The Jews' hope is to live only in liberal and progressive communities. In speaking to my Jewish friends of Park Avenue I remind them that, whether they like it or not, they cannot separate themselves from their fellow Jews. If reaction came to this country the blows would fall on the Jews as a whole, be they rich or poor. Jews, as Jews, no matter how they differ about other matters, should, without exception, be

undivided in the defense of existing democratic principles as the only system in which one can be sure of tolerance and decent human relationship."

The Jews of Germany are living examples of the soundness of Mr. McDonald's advice. When first Hitler began his anti-Semitic campaign, the Jews of the so-called upper strata in Germany merely tried to ignore the vitriolic attacks on the Jews. "Hitler means only the East European Jews, the Polish and Galician Jews," they comforted themselves. But they forgot that all Jews are alike to the anti-Semite.

In this country too, there have been Jewish groups, usually in the higher income brackets, who have thought it best to keep themselves aloof from anti-Fascist movements.

Mr. McDonald's remarks came from a true friend whose deeds warrant our greatest respect and gratitude, and whose counsel should be received with the most earnest consideration.

—J. G.

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Hebrew in the New York High Schools

By EDWARD HOROWITZ

Chairman of the Hebrew Department of the Thomas Jefferson High School

IN seven public high schools the Hebrew language is taught on an absolute parity with other foreign languages. In other lands the Hebrew culture is despised and scorned; in America it is honored by being placed upon a level with other civilizations of antiquity and modern times.

The Hebrew language classes are among the most dynamic in the high school division. There is a sparkle, an ease, a lack of restraint that is rarely found in language classes. They are taught by gifted teachers under conditions that are the most perfect for Hebrew teaching in this country. The students in their three years make splendid progress. In the last two terms the students read selections from Hebrew literature of all ages, from the Bible to such moderns as Bialik, Frishman, and Tchernichovsky. In addition to the language itself one period a week is devoted to cultural material, such as the history of the Hebrew people, the geography, songs and festivals of Palestine.

The students who elect Hebrew are a fascinating cross-section of the student population. They are above the average in intelligence, having among them an unusual percentage of Arista members. They are Jewish for the most part, and naturally so, and come from a bewildering variety of home environments. Radicals and free-thinkers sit side by side with the sons and daughters of strictly orthodox homes. Dark eyed, Sephardic girls with strange, musical names mingle with the more familiar Goldbergs and Cohens. And once in a while we get the child of a mixed marriage who comes with a wonder as to what it's all about and a wistful hunger to belong somewhere.

No description of the Hebrew classes in the public high schools would be complete without an account of the magnificent Hebrew as-

semblies, coached by Dvora Lapson, that are held annually at the Thomas Jefferson High School. The Palestinian song and dance in America has, perhaps, never attained such power and beauty as at the Hebrew assembly. I saw the Hora done to the melody of *Anu-banu-artza*—a chorus of sixty sang; a troupe of fourteen danced and the school orchestra of forty pieces crashed the wild, exultant strains. The audience sat tense and drawn, shaken and moved by the splendor and the beauty of the scenes before them. There was silence for a few seconds—then tempestuous waves of applause, again and again recalling the actors to the stage.

The teaching of Hebrew was begun on an experimental basis in September, 1930. It has long since passed out of the experimental stage and is now firmly established in 7 senior high schools and 2 evening high schools. There are altogether some 2,000 students of Hebrew. Yet in many areas of the city not the slightest impression has been made by this new development. There is, to cite only one example, the James Monroe High School in the Bronx, with 8,000 Jewish students, perhaps the largest number of Jewish students ever gathered in one school in all history, with not a single Hebrew class. It is all too sadly true that the overwhelmingly vast mass of New York's two million Jews are utterly untouched, even totally unaware of this great movement.

Jewish parents who are interested in having their children elect Hebrew in the public high schools ought to bear in mind the following important considerations:

1. There is absolutely no religious instruction whatsoever in the Hebrew language course. There are no prayers taught, no religious festivals, no religious ritual; it can never take the place of a Talmud Torah or religious school. Non-Jewish students are eagerly welcomed and feel perfectly at home in the Hebrew classes. One of the early medalists of the Hebrew classes at Jefferson was Josephine Costra. Now we have Mary Young, col-

ored, who responds with pleasure to her Hebrew name, Miryam, and whose quaint, precise, southern-accented Hebrew is a delight to hear.

2. Any child who comes to the public high with a good Hebrew background will be admitted after examination to third term Hebrew. The Superintendent of Schools, Dr. Campbell, has ruled that such pupils be granted full school credit for the year of Hebrew they have skipped. With this extra year of language credit it is easily possible for a student to complete the normal four year high school course in three and a half years.

3. The Board of Education will introduce Hebrew into any high schools where seventy students apply for it. If the high school your child attends or expects to attend does not offer Hebrew, it is not at all difficult to organize a movement which will result in its introduction. Jewish parents are active in local Parent-Teacher Associations, and through this body can make their wishes known. Principals listen with respect and attention to the parents who, after all, are the taxpayers and in a sense the ultimate employer of the principal and teachers.

4. Two and three years Regents are offered in Hebrew based upon the syllabus composed by the State Department of Education. The colleges accept Hebrew for admission. Practically every single college in New York City, and the vast majority of colleges out of town, accept Hebrew for college entrance. In New York City, College of the City of New York, Brooklyn College, Hunter College, New York University, Long Island College, St. John's College, Fordham University, Manhattan College, accept Hebrew.

Many have contributed richly to this movement. Chief among these is Israel Chipkin, the dreamer, and the thinker, and the doer of Jewish education in America. With eloquence, zeal, and statesmanship, with infinite and unwearied patience, he has pleaded the cause of Hebrew before members of the Board of Education, superintendents and principals. There is Stephen S. Wise of the golden accents, the

(Continued on page 23)

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Ormsby – Gore's Defense of Partition

THE first fact with which I want to deal is that concerning the relations between the two main races in Palestine. I am afraid that, in the course of the last seventeen years, and particularly as a result of the events of last year, the gulf between Jew and Arab has widened. It is very easy to say that that is the fault of the mandatory Power. We may have had our faults—all governments have faults—but that all along we have pursued a policy of conciliation and endeavored to bring Jew and Arab together cannot be contradicted. We have endeavored to associate Jews and Arabs in the administration of Palestine in every single Government department: in judicial work and in every aspect of our administration. We have endeavored to break down, in spite of difficulties, the mutual suspicion that the one has for the other, and I do believe that the charge, that, if the mandate had been properly administered from the beginning the two races would have come together to form a Judeo-Arab self-governing commonwealth is ill-founded.

What has from the first been the real aim of the Jews? It has been to establish in Palestine a Jewish civilization, to use their own words, as Jewish as England is English. Equally, the Arabs of Palestine want to preserve their civilization, their ancient manner of life, their manners and customs, and they do not want to be diluted either by British ideas or by Jewish ideas. To the Jew, Palestine is *Eretz Israel*—the land of Israel—and he calls it that. To the Arabs, Palestine is an Arab country, part of a new renaissance Arab world that for four centuries has been dominated by the Turks and is now a young nation again divided into separate administrations, but with one object in view: to revive once again the glories of Arab mediaeval civilization.

Let me take the demands that are made to the mandatory Power, in season and out of season, by both Jew and Arab. The Arab concentrates first on Article 2 of the mandate, which says that the mandatory Power is to establish self-governing institutions. They have never ceased to demand self-government in Palestine and self-government in accordance with the

(To throw additional light on the present discussion of the British Royal Commission's proposal for the partition of Palestine, the "Review" prints the following extracts from a statement by the Hon. W. Ormsby-Gore, Secretary of State for the Colonies. The address was delivered before the Permanent Mandates Commission of the League of Nations.—Editor.)

numerical strength of the people in that country. By self-government they mean a Legislative Council with a Government responsible to that Legislative Council. On the present numerical basis that would mean eight Moslem Arabs for every four Jews and every one Christian. But that is only a step in what they want: they have never ceased to desire, and to tell us that they desire, the termination of the mandate and its replacement by a system of treaties similar to that which the other Arabs have in Iraq and are now getting in Syria. Still more insistent, however, is their other main demand, and this demand is put forward, not only by the Arabs of Palestine, but by the neighboring Arab Governments and countries unanimously—i.e., the stoppage of all further Jewish immigration. In the words of their leaders, they say there are too many Jews in Palestine already.

That is the Arab aspect of the case, as insistently pressed upon the mandatory Power.

What does the Jew want? The Jew wants the whole of Palestine, and some of them still want Trans-Jordan as well as a National home for the Jewish people throughout the world; and more than anything else they mean by that national home a place where as of right they can settle the millions of Jews who desire to leave the countries in which they no longer wish to stay—notably, the countries of Central Europe. They press upon us the obligation under the mandate to facilitate more and more settlement—in effect, to facilitate to a greater degree than hitherto their acquisition of land at present Arab.

Those are the two cases that are pressed upon us continually. What, therefore, is the position of the man-

datory Power? I cannot, I think, improve upon the words of the Royal Commission, page 136, paragraph 47: "We doubt whether there is any country in the world where the position is less enviable than that of the Government of Palestine, posed as it is above two irreconcilable communities, compelled to follow a path between them marked out by a . . . legal instrument, watched at every step it takes by both contending parties inside the country and watched from outside by experienced critics on the Permanent Mandates Commission and by multitudes of Jews throughout the world," and, may I add—which they do not say—by the whole of the Arab world and even beyond.

The Mandates Commission at previous sessions, has agreed—and the Council has endorsed its view—that under those circumstances it is our duty, as an administration in Palestine, to give equal weight to the interests of both Jew and Arab. As the Royal Commission points out on page 139 of its report (paragraph 53): "We doubt, indeed, if anywhere else the principle of impartiality between different sections of a community has been so strictly applied. The Government of Palestine might almost be described as government by arithmetic."

We plead guilty to that charge; in the light of our dual obligations, we have endeavored to give equal weight to the interests of those two deeply divided, race-conscious and civilization-conscious peoples. It should be remembered that, from the point of view of the Jew, the Arab belongs to a backward people, to what they call a different and a lower civilization. From the point of view of the Arab, with his aristocratic ideas, the Jew is called by the name of "Yahoudi," which is a term of contempt. The belief that, because both races are alleged to have originally descended from Abraham, they would be able to assimilate their civilizations in this century and become again one people has been shown by the experience of the last seventeen years to be ill-founded, and the policy based upon it has been a failure. We plead guilty to the charge that we have followed the policy of conciliation to the point of

(Continued on next page)

weakness, believing that conciliation and impartial treatment were obligations inherent in the mandate as it now stands.

Again and again there has been Arab outbreaks, but may I point out that on one and the same day I have heard complaints from a Jew that a particular British officer in Palestine was a notorious pro-Arab and, from an Arab, that the same officer was biased in favor of the Jews. We have few friends in Palestine. The Jews are critical, disappointed, complaining but full of restraint—for which all honor to them. The Arabs are openly hostile, and are as hostile to us—the mandatory Power—as they are towards the Jews. The whole question is: Are we to go on suppressing outbreaks, keeping peace by force for a year or two, while further friction and further incidents occur between the races?

As I understand the mandate, the Palestine mandate is an A mandate. The essence of that is that it marks a transitory period, with the aim and object of leading the mandated territory to become an independent self-governing State. Indeed, the articles of the mandate make it clear that that is so. It is true that in the final article—Article 28—it is stated that, when that day comes and the mandate is terminated, perpetual provision must be made for the care of the Holy Places and particularly the Christian Holy Places, which neither the Moslem majority nor the Jewish minority, nor yet a Judeo-Moslem commonwealth is, in the opinion of the world, capable of protecting. It is the clear intention of those who framed the mandate that there ought to be permanent provision for this end.

In speaking of what are called "strong measures" to deal with disturbances and with the aggression of the Arabs, let me make quite clear that the more ruthless the treatment by the British military and police of disturbances arising from a political cause the wider becomes the gulf, not merely between the Arabs and the mandatory Power, but between the Arabs and the Jews, because the Arabs do not believe, and will not believe, that we would adopt repressive measures if it were not on behalf of the Jews, and every repressive act against the Arabs is in fact, in the Arab mind, blamed on the Jews and on Jewish influence in Great Britain even more than on Great Britain itself. I want

to make that quite clear.

Now, the next point I wish to get into your mind is how greatly the situation in the neighboring countries around Palestine has changed since the Mandate was originally drafted and since we undertook the obligations of that mandate. In those days we were in mandatory control of Iraq, France was in mandatory control of Syria, we had a Protectorate in Egypt. That has all been changed, and the significant fact noted by the Royal Commission is the enormous interest which the neighboring Arabic-speaking countries take in the affairs of Palestine. The situation has changed. Iraq is now a sovereign, independent State, a member of the League. The French mandate over Syria is being transformed, and partition is to take place there into two sovereign States and the special area in the north around Alexandretta. British power in Egypt has gone, and Egypt is now completely self-governing, and a termination to our occupation is agreed. In those circumstances, how long can we go on adhering strictly to the mandate in Palestine of seventeen years ago? And more than that: we have ample evidence that it does not stop at the Arab world. We have had an Imperial Conference this year and the principal Indian delegate was a Punjab Mohammedan, an elected member of the Council of State in India. He, as is recorded, made at our Imperial Conference a strong plea on the Arab side and for the Arab case.

I do not exaggerate when I say that the continuance of a policy of repression and nothing else is likely to embroil, not merely Great Britain, but the Jews all over the world, in a conflict with the Mohammedans. It is something of a tragedy that, when in the Middle Ages, on religious grounds, the Christian world took an attitude to the Jews which is not one on which enlightened countries today can look back with satisfaction, in those days it was the Mohammedan world peculiarly that befriended the Jews in Spain, in the Near and Middle Easts, with the result that, after the Jews were driven out of Spain, it was in Bagdad and in places of that kind that you had a large settlement of Jewish refugees. Today those settlements are in danger because of Palestine, and the whole relation between the Jew all over the world and the Moslem all over the world is likely to become a serious one, and is likely to de-

teriorate, unless we can find a solution to the Palestine problem.

I would now turn to what you may say is the Jewish side as I see it. The Commission will remember the last phrase of the Balfour Declaration, which reads that "nothing shall be done which may prejudice . . . the rights and political status enjoyed by the Jews in any other country." It is my fear that the Jews in the Mohammedan world outside Palestine are prejudiced by the continuance of the present regime in Palestine; but the whole position is Palestine, particularly in regard to Jewish immigration and, consequent on Jewish immigration, the increased fears of the Arabs in Palestine, has been aggravated by the events in Central Europe. The demand of Jews for entry into Palestine comes at a time when, owing to no causes arising in Palestine or in the British Empire, there is pressure on the Jews to seek another home, and they find the bulk of the countries in the world closed to them—closed to immigration not only of Jews but of others. As it was put to me by an American: "If we specially facilitate Jewish immigration into America, the entry of Jewish refugees into America, what about all the others? Will not our policy of preventing a large flow of immigrants of all kinds on account of our economic and internal situation be broken down?" And that applies, you may say, almost everywhere else. We know from our own experience inside the British Empire—in Australia, New Zealand, Canada and the like—how difficult it is to get British migrants from Great Britain into those Dominions today. The day of migration of peoples is temporarily suspended. It may resume again, but for the moment any immigration is, as it were, artificial, and now the people of Great Britain are exposed to this conflict of two opposing sentiments.

Possibly as much as any other country in the world, we have sympathy with the humanitarian object of finding some solution for the Jewish problem in Central Europe, of helping them out of their distress. Our original advocacy of Zionism had, no doubt, other causes. It was not conceived as a refugee problem; it was conceived as a spiritual problem. In the mind of Balfour, his adherence to Zionism was due to his belief that if the Jews were enabled to build up

(Continued on page 20)

Again – A Volley, Again – We Waited

By JOSHUA HORWITZ

MURDER thundered in Jaffa and grim experience knew how it would roll sullenly over the country.

Quiet men met and then dispersed. Six positions were occupied. A man sat at the telephone—waiting—everybody waited. Four kilometers away to the east was the Arab village of Q, nestled at the foot of the hills that could spew out 10,000 tribesmen. Once before they had burned this Jewish colony. When and how many would come this time—everybody waited.

Waiting was the watchword—this was defense only, hidden defense against two adversaries. The Arab, now frightened to hatred by lying propaganda, and the British patrol, walking with alternate heavy and light step,—heavy and quick on Jewish defense and lightly, oh so lightly, on Arab aggression. Left alone to defend ourselves we are imprisoned when caught doing so. One half of us lay facing the east and death, and the other half watched the west and imprisonment for not dying. When we shoot at the oncoming Arab from the east we must then run from the oncoming British patrol from the west. A Jewish bullet in Palestine is quite unique. So—we waited.

Shots rang out—a volley, then single scattered shots. But far away—we waited. Again—a volley, then again single scattered shots, but far away. We waited. Again—we waited. Again—we waited. And the night passed, and we went to work.

Some Could Wait No More

And the night passed and we went to work. Week after week—"and the night passed and and we went to work." Night after night shots zinged and we lay waiting. Week after week and our nerves tightened, our skins tightened, and our stomachs tightened—and the night passed and we went to work—to work in the open scattered fields. Near the road Avrum ploughed—a car sped by, threw a bomb. Avrum was killed. Walking home after work five were ambushed and died. Jacob, driving with supplies from the town, was sniped off. Seven we knew died, died badly, blotched and torn by the dum-dum bullets, two mutilated,—and night after night bullets zinged and we lay waiting, our nerves

tightened, our skins tightened, our stomachs tightened. — *Some could wait no more.* Ten determined to retaliate. They lay in wait midway to the Arab village of Q. The Arabs would come again that night to shoot. But we would be closer than they thought or expected. Rifles, bombs and a light machine gun lay ready—the best from our secret storehouse. By God, these Arabs needed a sharp setback. One good slap would stop this prowling, killing, and with the government supine. We must—in desperate self-preservation. We lay there waiting. But this time M. Zvi was in command. Again he gave us our orders. Let the Arabs get in position for their nightly shoot. They will never think of us so close. When they start firing—spot their position. Throw the bombs—and then pick them off as they run. Make it sharp and final. So we waited. Soon laughter and loud bragging voices were heard. The nightly Arab Fantasia was to begin. A gay sport shooting at a Jewish colony, safe because the Jews would not shoot back unless the Arabs tried to rush into the place. The British patrol was rarely if ever about and even then would fire only to have them stop and go away, which they would do cheerfully, for they could always come back the next night and not be disturbed. So we waited for them to settle down. They began firing over our hidden heads. We waited five minutes, making sure of their position. Zvi raised his hand. We poised the bombs and froze. A chattering machine gun fired behind us, glaring headlights were riding us down—it was a British patrol unexpectedly on the spot. The Arabs keep firing as the wadi we were in kept the patrol car from going forward. But our retreat lay back past the patrol. To stay was to be caught and imprisoned. To run was to risk being shot between two fires. Zvi sacrificed two men. Loaded with all the bombs, these two crept farther up the opposite end of the wadi, threw their bombs at the Arabs, thus concentrating all attention and firing upon themselves while we eight made good our escape down the other opposite end.

Sometimes Humor Is Your Best Defense

For sometime prior to the uprisings

I had been working with a group of Arabs. At night we would sing and dance and swap stories. One fellow had a high, heroic manner. His stories were epics, and he always was the mighty hero. He was quite naïvely sincere, and he really was a dominant personality and the leader in his district. One night, after all of us listened to one of his grand adventures, I solemnly arose, imitated in broad parody his gestures, and in his epic vein told a ridiculous story about asses. A stunned silence greeted me, and then suddenly, all, including he, burst into uncontrollable laughter. The audacious comicalness of it was too much for their quick, primitive passions.

I saved my life by remembering that fact.

With the thick threat of ambushes and attacks heavy on us for days and weeks, I was assigned the job of liaison patrol with a far outlying Jewish settlement. To get there and back I must go through the Arab village of M. Coming through one night on horseback, I paced down the narrow, winding street, passing the coffee-house. Many Arabs were gathered there for their evening smoke and gossip and for their planning of propaganda. Some recognized me and halted my horse. They invited me in for a cup of coffee. "Come into my parlor said the spider to the fly"—I smilingly declined, urging pressing business but promising that on my way back I would drop off. They acquiesced, knowing full well that to return I must come back that way. I reached the Jewish settlement and there found a situation that had to be reported to headquarters. I started back—reached near the coffee-house and saw the crowd casually spread over the road. Walking my horse steadily, I cried out in "cheerful" greeting, "Marchaba! Sholom Aleichem!"—walking my horse steadily—"How many Jews have you killed lately? I myself have killed ten—you sissies!" Walking my horse steadily—how long a silence there was! Until someone laughed—they all laughed, and I walked my horse steadily—away. The comic audaciousness of it was too much for their quick, primitive passions.

CENTERS AND Y'S

By LUDWIG LEWISOHN

NOT so very many years ago the thing was unheard of. Today in every city of any size where dwells a Jewish community of any importance is a handsome, modern well-equipped building which belongs to that community and houses, under various names, the hundred secular activities of Jews, especially of the Jewish youth of both sexes. It matters comparatively little whether the building and the organization be called Center or "Y" or, as in one conspicuous example, Jewish Y.M. and Y.W.A. The pattern is generally the same. There is an assembly hall, a library, class-rooms, a "gym," hand-ball court, ping-pong room, chess-room, cafeteria, etc. The variety and splendor and efficiency of equipment vary with the size of the communities and the monies available. But I have seen no Center or "Y" that was not at least adequate; I have seen many that were positively dazzling.

The thing itself is of immense importance, of a greater importance than may be quite clear to the people who build and run and use these institutions. For here there is most powerfully illustrated once more the tremendous fact concerning the Jewry of the exile which Graetz and the older historians missed completely but which Dubnow triumphantly demonstrated: that Jewry had never quite lost its instinctive power of independent sociological functioning. Cut off from the normal opportunity of a people to establish and organize a state as its central public function, it instinctively organized its *Kahal* which, until the end of the eighteenth century everywhere and even later in Eastern Europe, was a kind of little theocratic state within the secular state but which the secular state used very often for its own purposes, such as tax-collecting. Under the so-called emancipation the *Kahal* gradually withered away and the activities of Jewry tended to become merely charitable and sectarian. In America, however, where freedom has lasted long enough and where it has been complete enough to liberate the Jewish group to an unafraid expansion of its various instinct, there has arisen, once more as the sociological functioning of a people, the community center under whatever name.

The center has, of course, no jurisdiction, nor even a normative influence of any kind. Everything about it is voluntary. It is established by no authority nor does it become the source of any. Its origin within the deep instinctual life of the communities is, nevertheless, very close to any competent observer from the joy and pride taken in it by the older people of the communities and from the use made of it by the youth of both sexes. The centers are very busy places; the activities are manifold; all the facilities are in constant use. As foci of merely social life, as the scene of healthy mental and physical activities, they cannot be praised too highly. To the well-disposed Gentile observer—educator, clergyman—the centers, as such men have often told me, seem the fine flower of Jewish life in America.

So far, so good. And the good is very good. But to the Jew deeply aware of the character of the situation of the Jewish people in the world, the matter is not so clear, the matter is not so happy. Except for the impulse that created them—what is there that is Jewish about the centers? Not the form, certainly. If a great Y.M.H.A. and a great Y.M.C.A. were to be illuminated in the middle of the night the difference between the two would consist in the difference between a few inscriptions, mottoes, wall-decorations. The same games, activities, courses of study—again with a very few exceptions. The *form*, I repeat, of the Jewish center or Y is not Jewish. Perhaps it cannot be. And perhaps outer or physical form is not, at least now nor has been for many ages, among our characteristic achievements. And so the Jewishness of these Jewish institutions will have to be sought in their content, will it not? Precisely as the membership is Jewish, so will the spirit have to be Jewish if the centers are to be creative forces within the Jewish and so also within the general cultural life of America.

Twice and twice only did I ask a director for certain statistics, the comparative number of members registered on the one hand in courses in Hebrew and Jewish history and, on

the other hand, in courses in Spanish, Russian, stenography, typewriting, advertising, physical education, etc. And both times the gentlemen in question bristled defensively and quite sharply out of the depth of his moral discomfort and his wounded conscience. Since then I ask no more.

Let us see clear. To see clear is in itself a sign of hope and a mark of progress. Unless the centers are self-affirmatively Jewish in spirit, creatively Jewish; unless in the heart and core of every member's activity there is a Jewish aspiration and a Jewish mood that could not be satisfied *elsewhere*—unless that is so, the centers are destined to become less and less our centers and more and more the products of that more or less hostile world that shuts us out from or makes us subtly uncomfortable within its own. The Jewish boy or girl that seeks in the "Y" only what the Christian "Y" offers *minus* the light moral discomfort in the Christian "Y" might better stay in the latter and suffer the moral discomfort until that discomfort becomes pain and that pain becomes insight and that insight becomes inspiration and work and sacrifice and creative and affirmative Jewishness. The director who does not see this and emphasize this and hammer away at this in season and out of season, who stresses membership and teams and Gentile approval and civic functioning, may as well know that it is he who builds a ghetto—the desolate ghetto which is what it is not through the will of Jews but through the exclusions practised by the world.

Well, I am sure that my fears are exaggerated. I'm determined to be sure. I don't want to believe that some of these handsome institutions of which I too can't help being proud are empty shells. But I would be happier if some intensely Jewish activity were compulsory upon each member and if here and there the plan of Rosenzweig's *Lehrhaus* in Frankfurt-am-Main were imitated and the young man sat an hour or two a week and "learned" (in English as there in German) and ceased, at least, to forget.

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BERNARD LAZARE – THE JEW AWAKENED

(Concluding Article)

By DR. MARK SOLITERMAN

I N Wells' novel *The Island of Dr. Moreau*, there are fantastic human beings whom Dr. Moreau created by vivisection. These beings have one dreadful fear—the memory of the operating room, called the house of suffering. Something of a similar feeling overtakes the West European Jews when they consider the miserable conditions of their East European coreligionists. It is the knowledge of their own sufferings of only a few generations ago that produce the often incomprehensible attitude of the happier Jews towards the victims of the most disgraceful oppression the world has ever known.

Yet the Western Jews uncompromisingly uphold Judaism and its spiritual values against attacks, and have evolved brilliant interpretations of the Jewish spiritual heritage.

Bernard Lazare's original attitude was a similar one. It is expressed in his earlier writings. Replying to some anti-Semitic cackling, he published an article in *L'Événement* (1890), under the characteristic heading *Juifs et Israélites*, in which he urged the French to distinguish between the two types of Jews. The first were unprogressive East Europeans steeped in fanaticism and living a medieval life. The others were citizens, emancipated and progressive men, and deserving a different consideration. Towards the poor East European Jews he himself showed superiority at this time. During a visit to an Amsterdam synagogue he met a group of Jewish emigrants fleeing the Russo-Polish inferno. These prototypes of his own ancestor's oppression he described rather cruelly. "I crossed the court," he wrote, "encountered by a hideous horde of miserable starvelings, poor wretches whom the wind of persecution has blown from Russia or Poland, and who beset the stunned and surprised visitor with their gliberish clamors. After having escaped them, I entered the still deserted synagogue."

Elsewhere in his writings he again reflected his unconscious prejudice of the Christianized West European Jew, to use Lazare's own expression. To show that God may express himself in any form Lazare used as an exam-

ple of ugliness a deformed "little Jew."

It was the attitude of the *Israélite* towards the Jews.

In some of his stories, Jewish in name only, Lazare began to picture positive interpretations of Judaism which he considered as the Jewish contribution towards a better humanity. In two of these tales he presented the idea of freedom of mind, which was for him characteristic of the Jews.

In *Five Sins*, a Rabbi invited the most dissolute Jew of the community, a man of five mortal sins, to pray for rain. This man had only one good deed to his credit, yet his prayer was heard and rain came. The Jews were sure that the God of Israel had ended the drought, the Christians knew that it was Jesus, and the pagans that Astharte was responsible. Yet "Five Sins" knew that rain would come. A sailor expert in weather forecasting, had told him.

The story *The Miracle* relates how a ship, manned by Jewish sailors, became entangled in sea weeds. The Jewish sailors dived and released her, whereupon the pagan rhetor interpreted this as a miracle of the gods and the Christian monk, as the work of God.

The theme of *The Penitents* is something of a precursor of Lazare's ultimate Jewish thinking. A group of Marranos, led by Rabbi Ascher, organized an order of penitents who were discovered to be worshipping Judaism. Brought before the inquisitors they admitted that they repented their conversion, and by agreeing to suffer for the sin, hoped to redeem themselves.

But the book which made Lazare's name known in every Jewish community was *L'Antisémitisme son histoire et ses causes*.

The main thoughts in it are these: The permanent cause of anti-Semitism is the Jew who provokes anti-Semitism by his very existence. There are other

causes which change with age and country, depending upon the character of the nations among whom Israel is living, upon these nations' morals, religion, government and even their philosophy.

The political and religious exclusiveness of the Jew made him unsociable in the sense that he did not accept the laws and customs of his environment. He held fast to his politico-religious cult after the loss of his independence, whereas other conquered peoples of the Roman Empire submitted themselves to the laws and gods of the victor. The longing for his lost country made the Jew consider himself in exile everywhere and caused him to dream of the restoration of his earthly kingdom. To this should be added the exceptional solidarity developed by Israel's misfortunes. This solidarity increased his isolation. Had the Jew followed the Bible only, he could have disappeared within the rising church. But the Talmud and the domination of the rabbis prevented it. In the XIV century the rabbis arrived at their aims.

"They had cut off Israel from the community of nations; they had made of it a sullen recluse, a rebel against all laws, hostile to any fraternity, closed to all beautiful, noble, generous ideas; they had made of it a small and miserable nation, soured by isolation, brutalized by a narrow education, demoralized and corrupted by an unjustifiable pride."

Whereas at the beginning of the Middle Ages the Jew was superior in culture, being the heir to an old civilization, he became later inferior as compared with the Gentiles of the same class. With the triumph of the doctors of the law coincided the official persecutions, the establishment of the Ghettos, the beginning of expulsion, the massacres. The apologists contend that the isolation was Israel's force, but considering the conditions under which Israel survived, this isolation

(Continued on next page)

was his weakness. He survived as a "legion of pariahs, of the persecuted and often martyrs."

The causes of anti-Semitism are varied. They were philosophical, as in the Alexandria of the stoic school, religious as in Rome and economic and political as in the later Christian world. Christianity had first developed a theological anti-Judaism, then it established a legal anti-Judaism. The term anti-Semitism is a modern German term, coined to give it a metaphysical foundation. During the first seven centuries of Christianity anti-Semitism was exclusively religious. In the eighth century the Jews, with the encouragement of the church, developed into merchants and moneylenders, and anti-Semitism became economic. The organization of the guilds later forced Jews into dealing in junk and like merchandise.

But the "money-changing" of the Jews had another beginning.

"An energetic, vivacious people, of infinite pride, thinking themselves superior to the other nations, the Jews wished to become a power. They instinctively had a taste for domination, as they believed themselves superior to all others by their origin, their religion, their title of a "chosen race" which they had always ascribed to themselves. To exercise this kind of power the Jews had no choice of means. Gold gave them a power which all political and religious laws denied them, and it was the only one they could hope for. As possessors of gold they became the masters of their masters; they dominated them. This was the one way left to utilize their energy and vitality."

In the eighth century social causes fed anti-Semitism, and persecution began. Catholicism had become universal, feudalism was established. At the end of the thirteenth century Europe was Christian, the nationalities began to rise from the fusion of the races under the influence of the church. The Jews were left on the outside. Socially and economically they were excluded because the guilds, the corporations and other organizations were religious by nature. In the fourteenth century began the struggle of Christian capital against Jewish.

The character of the anti-Jewish literature changes with the times. Up to the seventeenth century the anti-Jewish literature was exclusively theological. In the seventeenth century scholars had succeeded the theologians.

The anti-Jewish writings became less brutal and primitive. They assumed a scientific form. The social aspect of the problem overshadowed the religious. The theory of the Christian State was evolved and the question was raised whether the Jew should be liberated in a Christian state where all privileges were reserved for the dominant religion. It was the beginning of the modern anti-Semitism. In the nineteenth century there was a real *embarras de richesse* of all kinds of anti-Semitisms: Christian, social, economic, ethnological, national, metaphysical, revolutionary and anti-Christian.

* * *

In his analysis of the character of the Jewish people, Lazare finds the Jewish soul at once mystic and positive: Kabbalah and Ecclesiast. The first leads to Philo and to Spinoza; the other to the usurer, weigher of gold, greedy merchant. Sometimes these traits are combined.

The Jews are not actually an ethnical race, but a nationality. Judaism has in it a revolutionary spirit. The Jewish people is more apt to revolt because it believes that justice, liberty and equality may become sovereign in the world, and thus believes that it has the mission to realize these principles. To reconcile this theory with the effect of the rabbis' influence, which made the Jews a people "closed to any generous ideas" and "seemingly dead" when the world had awakened from Medievalism, Lazare explains:

"The narrow practices into which their doctors had pressed the Jews have put to slumber their instincts of revolt. Under the bonds of the Talmudic laws they felt tottering within them the ideas that had ever sustained them, and it could be said that Israel could be vanquished only by himself. Still, the Talmud did not debase all Jews. Among those who rejected it there were some who persisted in the belief that justice, liberty and equality were to come to this world. There were many who believed that the people of *Yaveh* was charged with working for this ideal. This makes it plain why the Jews were implicated in all revolutionary movements, for they took an active part in all revolution."

Anti-Semitism is destined to disappear. The Jew can be assimilated. With the Jewish religion in the wane, the Jewish spirit will disappear. A time will come when the Jews will be

completely eliminated and they will be dissolved among the peoples like the Phoenicians. Then also will disappear anti-Semitism. With the extinction of the religious prejudice one cause of anti-Semitism will vanish and anti-Semitism will lose some of its violence. Yet it will last as long as national and economic causes prevail. Nationalism is decadent and cosmopolitanism is ascending. The Jews will benefit by this development. Socialism and communism are working not only for the elimination of economic causes of oppression, but also for the religious. Anti-Semitism will perish because it is the last manifestation of the old reactionary spirit which vainly attempts to stop revolutionary evolution.

* * *

Lazare's work on anti-Semitism is an original study, but it is not a mature work. The collected articles are felt in the arrangement of the book, and contradictions are easily discernible. Lazare's viewpoint and interpretations were not yet Jewish: they were inspired by Christian writers. He was not interested in the survival of the Jewish people; he was even irritated by the persistence of the Jews in living. He believed that there were permanent, immutable Jewish traits which ruled Jewish destinies.

Holding that the existence of the Jewish people was useless, he misinterpreted many a historical fact. He accused the Jews of exclusiveness, a reproach borrowed from Renan, and compared the Hebrews to the Gauls, Teutons and other primitive peoples of the Roman Empire, who, he contended, submitted themselves to the Roman Gods, law and culture, whereas the Jews remained apart.

Such a comparison was a fallacy. The Hebrews had an old culture which they opposed to the Romans, whereas the primitive peoples of the Roman empire had none. Rome Romanized the primitive West, but she was herself submerged by the Gentilized Judaism, as was the pagan East.

Lazare's contention was also historically incorrect. He ignored the fact that whether a captive or a free settler, the foreigner had to live in Rome in separate communities, according to his own customs. The Jews were the most disfranchised inhabitants of the Roman Empire, because of their bitter opposition to Roman domination and were declared captives (*dediticii*) after the fall of Jerusalem.

(Continued on page 17)

THE NAZIS DISCOVER JOHN

(The following exceptionally interesting and enlightening article is reprinted from THE CHRISTIAN CENTURY, which published it as an editorial.—Ed.)

A NEW translation of the Gospel of John, which has recently appeared in Germany, is being widely described in the press as a "nazified" version of the Gospel, designed to create the impression that its author, if not indeed Jesus himself, was a hater of Jews. If the ascription of Nazi influence were based upon the anti-Semitic tendency of the translation, it might be appropriate to ask if the version is in reality "nazified" or merely accurate, since there can be no doubt that the Fourth Gospel, quite without any Nazi doctoring, is a profoundly anti-Semitic book. Thus, however unworthy may have been the motives of the translators and however defective their translation, they are unquestionably right on the main point. The Fourth Gospel has little use for the Jews. The Sermon on the Mount had to be rewritten for Nazi purposes; the Gospel of John needed only to be discovered.

The new version is the work primarily of Heinz Weidemann, Evangelical bishop of Bremen and one of the leaders of the "German Christian" movement. So far as is known, no New Testament scholar of competence or standing had any part in making it; that its primary purpose is propagandist is obvious enough from the few examples of its translations which the press dispatches have quoted. The purpose of the translators has evidently been to justify Nazi dogmas by reference to the Christian tradition and to recommend Christianity, despised widely in modern Germany as in ancient Rome because of its Jewish origin, by disclosing that its early documents were not only not Jewish but were anti-Jewish. For such a purpose the Fourth Gospel is ideally adapted.

The fact is that Christianity almost from the beginning possessed a strong anti-Semitic tendency and most if not all of its early documents were produced in an atmosphere of Jewish-Christian hostility. It is this fact which explains why the average Christian today is quite sure that Jews put Jesus to death but rarely remembers that

Jesus, too, was a Jew—a Jew in every sense of the term, in his blood, his culture and his religion, a Jew who never once thought of himself as anything else, who never for a moment surrendered his loyalty to Jewish institutions, who never even stepped outside of Jewish territory. But the popular impression of Jesus as being essentially a non-Jew, hated by Jews, comes straight out of the New Testament. Christians have been nurtured from the beginning on a sacred literature adapted to producing anti-Semitic attitudes. And the book in that literature which has been the most highly prized and the most influential, the Fourth Gospel, is the book whose anti-Semitism is most highly developed.

It is this anti-Jewish bias of the Gospel which makes it so difficult to arrive at any assured judgment of the actual case of Jesus' death, responsibility for which has been traditionally regarded as the Jewish nation's supreme crime. That Jesus had enemies among his own people is likely enough. Since he was a Jew and never went outside of Palestine it would be strange indeed if most of his enemies as well as his friends had not been Jews also. And there is nothing incredible in the statement of the Gospels that there were those who disliked and opposed him. Preachers of reform are never universally liked, especially if they advocate reforms as radical as those Jesus seems to have espoused. That many orthodox Jews and particularly the professional rabbis, to whom the religious welfare of the nation had been intrusted, resented the presumption of this untrained and unauthorized teacher and deprecated any success he may have had in attracting a popular following is natural and credible enough. But to differ from someone or to resent someone's assumption of authority is a long way from desiring his death, much less conspiring to bring it about. There is little reason to believe that "the scribes and Pharisees," the effective religious leaders of the Jewish people at the time, went farther in their expression of hostility to Jesus than to deny him the opportunity of speaking in the synagogues.

If Jews did connive at Jesus' death at all, it was without much doubt the

small and politically powerful priestly crowd at Jerusalem, who were hardly representative of the nation and whose very existence ended with the destruction of the Temple a generation later. But there can be little question that whatever influence such a group of Jews may have brought to bear upon the Roman authorities, those authorities took and would not have thought of disclaiming full responsibility for Jesus' death. Jesus was crucified, as literally thousands of other Jews were in the stormy and brutal period, as an agitator whose activities were at least a source of possible menace to Roman order. If anything even remotely resembling the so-called triumphal entry into Jerusalem actually took place, the Roman police would have had all the occasion they needed for the arrest of Jesus, and the magistrate, for his execution. That the Romans were coerced by a Jewish mob into crucifying Jesus against their will is on its face incredible.

So much for what probably happened in Palestine around 30 A. D. But the Christian movement did not stay long within Jewish territory. Almost at once it moved out into the Graeco-Roman world and it soon became evident that it was among gentiles that its destiny lay. The Jews, by and large, rejected the apostolic message. Even as early as Paul's period, the number of Jews within the church was negligible. Paul is forced to acknowledge this fact although it hurts him to do so. The field of evangelization was the gentile world, and in that world the Jewish connections of the religion were on the whole a handicap and a source of embarrassment. The task of the Christian preachers, then, was to commend to gentiles a religion which had as its center a despised Jew who, as if that were not by itself enough, had been put to death by an important Roman official. The tendency to mitigate or qualify Jesus' own Jewishness and to absolve the Roman executioner was under the circumstances inevitable, and the process was tremendously accelerated by the mutual opposition of synagogue and church which early existed in local communities throughout the Roman Empire.

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By the time the Gospels were written this anti-Jewish tendency was in full swing. Professor Donald Wayne Riddle has devoted a volume, *Jesus and the Pharisees*, to tracing its effects upon the tradition. It appears in Mark, where as early as the third chapter, the Pharisees are represented as taking counsel to destroy Jesus. It is enormously important in Matthew, with its bitter invective against the Pharisees and its ascription to the Jews of that most terrible of all curses, "May his blood be on our heads and our children's"—a justifying in advance of all the anti-Jewish persecutions of the Christian centuries. It appears in less harsh but no less unmistakable manifestations in Luke-Acts. But most of all it appears in the Gospel of John where, as Professor Ernest Cadman Colwell demonstrates in a recent study, *John Defends the Gospel*, Jesus' Jewishness is in effect denied entirely, the Jews are represented as incarnations of wickedness, and the whole nation—not any party or group—is made responsible for Jesus' death. It is not an accident that the Nazis have translated the Gospel of John.

It is interesting to note the development of this tendency toward putting the blame for Jesus' crucifixion on the Jews by observing the manner in which the figure of Pilate is dealt with in the several Gospels. The effort to exonerate Pilate proceeds with gathering momentum. It had begun without much doubt in the pre-gospel period and already in Mark, the earliest Gospel, has had an important qualifying effect on the tradition. Pilate crucifies Jesus only in response to demands by the Jews, although without much protest. In the other Gospels, however, and most of all in John, the effort to absolve the gentile is more pronounced. Pilate is represented as condemning Jesus only with the greatest reluctance and even so only because his hand was forced by the Jews.

This process of absolution reaches its logical end in the Acts of Pilate, an apocryphal work of uncertain but relatively early date, where Pilate appears as almost a saint of the church. As a matter of plain fact, Pilate as Rome's representative was almost certainly responsible for Jesus' death and it is likely that he brought it about in the course of the day's work. There is truth as well as irony in Anatole France's story of *The Roman Procurator*,

in which Pilate, after discoursing for twenty pages about his experiences in Palestine years before, says in answer to a question: "Jesus? Jesus of Nazareth? I cannot call him to mind."

History probably does not furnish another example of so complete and swift a reversal within a tradition of the facts upon which the tradition is based. A Jew crucified by the gentiles becomes in effect a non-Jew put to death by the Jews! This reversal had already been accomplished when the Fourth Gospel was written at the end of the first century. John himself left little for his Nazi translators to do.

This fact gives rise to two reflections among others. For one thing, the Christian is forced to remember again what Professor Conrad Henry Moehmann calls "the Christian-Jewish tragedy," the unspeakable crimes which have been committed against the Jew during the last fifteen centuries in the name of Christ, and to recognize moreover, with humility and penitence, that the classic and normative documents of Christianity have in some measure aided and abetted in their perpetration. Anti-Semitism was early enshrined at the very center of the Christian tradition. One wonders to what extent this fact is responsible for what has been happening recently in Germany.

Is it possible that acquiescence in a policy of Jewish persecution has been easier for many a pious German because of his familiarity with the Gospel of John and his uncritical acceptance of its portrayal of Jesus' career? Has the Gospel of John, read in the churches during every Lent for centuries, played at Oberammergau every decade for generations, always best loved of the Gospels by both saints and artists—has this Gospel had any part in preparing the soil for Nazi anti-Jewish propaganda? It is hard to see that it could be otherwise. And there is a warning here for all Christendom. During the present quarter, for example, Protestant Sunday School pupils throughout the world are studying the Fourth Gospel. Is that study helping to make Jew-haters of our children?

This question suggests a second reflection. Here is a conspicuous example of the value, even the necessity, of a historical approach to the New Testament documents. The anti-Semitism of the Gospel of John brings home again the fact that the New Testament grew out of the experiences of

the early church, that it reflects the message and meaning of Jesus through the lives of men and women who understood, perhaps as imperfectly as we still do, the great thing they were trying to interpret. The marks of their sin as well as of their ignorance lie upon their work. The Gospels are not to be looked at, but to be looked through, and one cannot do this adequately until one is ready and able to allow accurately for the defects of the medium. To say that this is especially true of the Gospel of John is not to discount the value and significance of what is in many ways the New Testament's supreme book and the crowning achievements of early Christian interpretative genius art art.

It may be inappropriate to conclude with a quotation from the Fourth Gospel itself: "You search the Scriptures," Jesus is represented as saying, "because you think that in them is eternal life, . . . but you will not come to me that you may have life." Life is not to be found in the tradition; it is to be found in him. But except as we recognize the true character and function of the tradition and are ready to search it not only diligently but critically also, we do not find the living Christ. The Nazis have discovered John, but not Jesus.

SECOND AVENUE MAKES BROADWAY

A JEWISH song, "Bei Mir Bistu Schoen," is now one of the Broadway hits, and its popularity is spreading throughout the country.

This phenomenon has caused some excitement in popular music circles. But it is not the first time that a Jewish melody has caught on. "Eili Eili" was taken up by Broadway with as great an interest, and of course, in the division of higher music, "Kol Nidre," is now part of the world musical literature.

According to what is professionally known as "inside information" "Bei Mir Bistu Schoen," which was written originally by Sholem Secunda about ten years ago for a Second Avenue Yiddish musical show, two Negro swing men used the melody when they entertained the guests at Grossinger's summer hotel. They were so successful with it that it remained in their repertory when they got back to Broadway.

Many people are making money out of the song, but not the composer. He sold it outright to the publishers.

JEWISH NEWS IN REVIEW

By LESTER LYONS

AMID serious disturbances arising from the attempts of the anti-Semitic Endeks to force Jews to sit apart from their fellow-students in the Polish universities, "ghetto benches" have now been officially introduced in all the Polish universities. The Polish authorities have not only taken no steps to prevent the introduction of these benches, but have actively enforced segregation of the Jewish students. Their pretext has been that segregation is necessary for the preservation of order.

The valiant but futile protests of eminent Polish professors against this development have been powerfully reinforced by similar denunciations by American educators. Viewing the introduction of the principle of segregation as an infringement on the principle of academic freedom, noted American scholars have vigorously condemned such measures and have appealed to the Polish government and academic leaders in that country to remove this restriction.

The American Federation of Teachers, comprising a membership of 25,000, has written to the Polish Minister of Education that it was "shocked beyond measure" at the ghetto principle. It urged the government to repeal "these outrageous regulations" as being a violation of minority rights.

Stating that the ghetto benches are "a masked attack on academic freedom itself, and fraught with the most dangerous consequences to the arts and sciences," the American Section of the International League for Academic Freedom has also written to the Polish Ministry of Education, requesting it to end this policy. The request was accompanied by a letter sent to academic leaders in Poland and signed by 994 American scholars. This communication strongly assails such discrimination as "alien to the spirit of academic freedom and of the free co-operation in the pursuit of knowledge that is so essential to the world of scholarship."

Under the auspices of the Institute of International Education, 179 non-Jewish American scholars have signed a protest denouncing the ghetto benches as "the beginning of the regimentation of the academic life of Poland." Viewing as "most alarming" the Polish government's yielding to a

campaign of violence by anti-Semitic students and illegal terrorist groups, the signers of this protest stated their determination "to join the scholars of Poland in opposing the institution of 'ghetto benches'."

Not only in the academic realm is the Polish government discriminating against the Jews. For the coming year persons applying for trading licenses will be required to state their religion. This is the first time in the history of Poland that such a requirement has been imposed. The purpose, it is believed, is to enable the government more effectively to ascertain the number of Jewish merchants and discriminate against them. Organizations of lawyers and doctors which have been excluding Jews from membership have even been encouraged by the government to adopt the "Aryan Paragraph."

Not content merely with sanctioning or instigating discrimination against the Jews, the Polish authorities are also bent on preventing the full nature of the plight of the Jews from becoming known. Oscar Deferenzy, a well-known French writer, who planned to visit Poland to study the Jewish question, was refused a visa by the Polish consul in Paris. The consul, while professing his country's willingness to receive a French writer, said that the Jewish question was Poland's "internal problem and no concern of a foreigner."

* * *

The British government has appointed Sir Harold Alfred MacMichael as High Commissioner and Commander-in-Chief of Palestine and Transjordan, to succeed Sir Arthur G. Wauchop, who recently resigned. Sir Harold will be the fifth Palestinian High Commissioner since 1920. At present he is Governor and Commander-in-Chief of the Tanganyiki territory in Africa. While the first news of his appointment brought forth the general opinion that Great Britain was intent on pursuing a more vigorous policy in Palestine to check terrorism there, well-informed observers believe that his background is such that prim-

arily a policy of conciliation will be prosecuted in the future.

A curious aspect of his appointment is that some Hebrew scholars see in it the fulfillment of a prophecy in the Book of Daniel, in which the following prediction appears: "And at that time will Michael the great prince who standeth for the children of thy people, stand forth; and there will be a time of distress, such as hath never been seen since the existence of any nation, until that time; and at that time shall thy people be delivered, every one that shall be found written in the book."

* * *

A campaign to raise \$50,000 for child welfare work in Palestine is being sponsored by Hadassah, the Women's Zionist Organization of America. It is planned that the appeal will specially be made among children attending religious and Sunday schools.

Following the example of their elder sisters, Junior Hadassah, at its recent annual convention in Detroit, adopted a resolution disapproving of the proposed plan for the partition of Palestine and urging the continuance and implementation of the Mandate. The convention also considered and adopted measures calculated to increase the interest of Jewish young women in Jewish education, Jewish welfare work, and Zionism. Miss Nell Ziff, of New York City, was elected president of that organization for the coming year.

* * *

The Jews in Manchester, England, have appointed a new ecclesiastical dignitary whose function will be the consideration and advancement of the welfare of the entire Jewish community there. Called the Communal Rav, this religious leader will not be concerned with the routine of any synagogue but will devote his entire time to co-ordinating the activities of the Jews in Manchester and to solving their problems. The Rav will be under the jurisdiction of the Chief Rabbi of England, and will make appointments of subordinates subject to the latter's approval.

(Continued on page 20)

BROOKLYN JEWISH CENTER ACTIVITIES

PIERRE VAN PAASSEN ON THE "JEWS IN THE SOVIET UNION AND PALESTINE"

The speaker at the weekly forum of the Center on Monday evening, December 27th, will be the well-known journalist, lecturer and traveler, Pierre Van Paassen. He will speak on the interesting topic, "Jews in the Soviet Union and Palestine."

Mr. Van Paassen is known to the readers of the Anglo-Jewish press through his splendid articles on matters pertaining to Palestine, Zionism, and other Jewish problems. He was formerly a feature writer and columnist for the New York Evening World and has traveled extensively and is acquainted with the conditions of Jews in various lands. In recognition of his services to the Jewish people he was elected an honorary citizen of Tel Aviv, Palestine.

Admission to the lecture will be free to members of the Center. To all others a charge of 25c will be made.

DR. ALBERT BRANDT, FORUM SPEAKER, JAN. 3rd

Dr. Albert Brandt, philosopher, author and lecturer, will be the speaker at our forum on Monday evening, January 3rd. He will speak on the subject: "Should Youth Have a Philosophy of Life?"

Dr. Albert Brandt, who was one of the foremost exiles from Germany, is now Professor of Philosophy at Dana University. He has written for many of the leading periodicals in the United States, and his syndicated ar-

ticles have appeared in newspapers throughout the country.

Admission to the lecture will be free to Center members. There will be a charge of 25c to non-members.

COURSE LECTURES

Due to the intervening holidays, the course lectures will not be given on Tuesday and Wednesday evenings, December 28th and 29th. The course in Psychology of Personality Adjustment will be resumed on Tuesday evening, January 4th. Mr. Kaplan's class in contemporary English Literature, will meet next on Wednesday evening January 5th.

ANNUAL COLLEGE STUDENTS SERVICE THIS FRIDAY EVENING—RABBI LEVINTHAL TO PREACH

This Friday evening, at our late services, we shall hold our annual college students' service which we dedicate every year at this time in honor of our sons and daughters who are home from the colleges and universities for their winter vacation. Rabbi Levinthal will preach on the subject: "Our Jewish Students — Why Are They Estranged from Jewish Life." Parents are asked to invite their sons and daughters who are students to attend this service. All other young folks are cordially invited, and the men and women of the Center are also urged to attend this important service. Rev. Kantor will lead in the congregational singing.

CENTER LIBRARY

The library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays, and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A. M. to 3:30 P. M.

ENGROSSED RESOLUTION PRESENTED TO MR. NATHAN D. SHAPIRO

The Board of Trustees at their last meeting, presented Mr. Nathan D. Shapiro with an engrossed copy of a

resolution adopted at a meeting held on March 18th, 1937, expressing to him the thanks of the Brooklyn Jewish Center for his loyal, devoted and unselfish service to the institution. The presentation address was delivered by Rabbi Levinthal on behalf of the Center.

CENTER RESERVES DEC. 11, 1938 FOR NEXT METROPOLITAN CONCERT

The Metropolitan Opera House was engaged for the next concert to be given under the auspices of the Center on Sunday evening, Dec. 11th, 1938. Members of the Center are requested to urge the various organizations and institutions in which they are active, not to arrange any functions for that day.

At the recent joint meeting of the Board of Trustees and the Governing Board a resolution was adopted expressing the thanks of the Center to Judge Emanuel Greenberg and the members of the committee for their splendid efforts in making the last concert the success that it was.

NEW YEAR'S GIFT FUND FOR CENTER EMPLOYEES

Mr. Hyman Aaron, chairman of the House Committee of the Center, has issued an appeal to our members to make contributions to the New Year's Gift Fund to be distributed to the employees of the institution. The members are requested to please mail their contributions in as soon as possible.

"BILL OF DIVORCEMENT" TO BE PRESENTED BY CENTER PLAYERS

The dramatic season of the Center will open with "Bill of Divorcement" which will be produced late in January. The play is under the direction of Phil Gross. Jerry Jacobs has been appointed business manager of the group.

CHILDREN'S PERFORMANCE DECEMBER 28th

The Social and Entertainment Committee has arranged a special performance for children for Tuesday afternoon, December 28th, at 2 o'clock. The Children's Federal Circuit of the Federal Theatre Project will produce "Horse Play."

Admission 15c to children and 25c to adults.

THE PRIDE THAT ENOBLIES

•

Pride is not always laudable. But pride in the Brooklyn Jewish Center is worthy, because it is a beautiful institution — beautiful physically and beautiful in its spiritual influence.

Communicate this pride to those who do not yet know the Center, so that we may add them to our membership.

NOTICE OF ANNUAL MEETING OF THE CENTER

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 20, 1938, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAX HERZFELD, *Sec'y.*

List of Members placed in Nomination as Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

(For the ensuing year 1938)
 For President.....Joseph M. Schwartz
 For Vice-Pres. Henry Seinfeld
 For Second Vice-Pres.....Hyman Aaron
 For Secretary Max Herzfeld
 For Treas. (Ind. Nom.) Moses Ginsberg

Members of the Board of Trustees

(For a term of three years, 1938, '39, '40)
 Phillip Brenner Benjamin J. Kline
 Morris Dlugasch Joseph M. Schwartz
 Pincus Glickman Henry Seinfeld
 (For a Term of One Year, 1938)
 Louis W. Bernard

Members of the Governing Board

Albert, Louis	Davis, Henry
Aaron, Jos. I.	Doctorow, S. A.
Balsam, Milton D.	Doner, Jacob
Bernhardt, Maurice	Feinberg, Ph. F.
Bernstein, Alex	Feit, Abraham
Bernstein, Elias	Feldt, Joseph
Booth, Mrs. J. D.	Fine, Charles
Brainson, Hyman L.	Fine, Mrs. Isidor
Brenner, Louis	Finkelstein,
Brenner, Mrs. Ph.	Dr. Reuben
Chizner, Meyer	Fortunoff, J. A.

Freedman, H. A.	Neinken, Morris
Gold, Henry	Parnes, Louis
Goldman, M. M.	Perman, Charles
Ginsburg, Abraham	Rachmil, Hyman
Gleichenhaus, V. W.	Rosen, Mayer A.
Goldberg, S. H.	Riker, I. J.
Goodstein, David	Rosenson, Ira L.
Goell, Mark J.	Rutchick, M. M.
Goell, Milton J.	Rosenstein, David
Goldstein, N. L.	Rutstein, Jacob
Gottlieb, Aaron	Schaeffer, Frank
Greene, Harry	Schlesinger, L. H.
Greenblatt, Samuel	Schwartz, Mrs. J. M.
Gribetz, Louis J.	Schwartz, N. T.
Gross, H. H.	Schwartz,
Haft, Max H.	Mrs. N. T.
Halperin, Louis	Schwartz, Mrs. Sol.
Halpern, David	Siegel, Wm. I.
Harrison, Harry A.	Siegmeister, I.
Holtzmann, Henry	Simon, Louis
Horowitz, Mrs. J.	Sokoloff, Ralph
Jaffe, Louis M.	Spatt, Dr. Moses
Joseph, Arthur	Stark, Samuel
Kaminsky, D. B.	Storch, Stanley
Katz, Samuel	Strongin, Harry
Klein, K. Karl	Steingut, Hon. I.
Kenin, Meyer	Strausberg, S.
Kugel, Simon H.	Sussman, Sol.
Leicher, Jacob K.	Sweedler, Hon. N.
Levey, Frank	Tannenbaum, B.
Levine, Benj. A.	Triebitz, Herman
Levingson, Isaac	Weinstein, A. A.
Lewis, Aaron	Weinstein,
Liberman, H.	Mrs. A. A.
Lowenfeld, Mrs. I.	Weinstock, Louis
Lukashok, Jos.	Wender, Morris D.
Lurie, Irving	Weiner, Mrs. I.
Lurie, Leib	Witty, Albert
Levy, Mrs. Harry	Witty, Mrs. Albert
Marcus, Harry	Zankel, Louis
Martz, Benjamin	Zirn, Abr. H.
Markowitz, Ben	

Nominating Committee

Isidor Fine,	Abraham Ginsberg
Chairman	Frank Schaeffer
S. A. Doctorow	Wm. I. Siegel
Secretary	
Moses Ginsberg	Elias Bernstein
Samuel Rottenberg	Solomon Horowitz

OUR SCHOOL POPULATION

The members of the Center will be very much interested to know the number of children who come under the direct influence of our Center in the line of Jewish education. Our Afternoon Hebrew School this year numbers 165 children. Our Center Academy this year numbers 88 children. Our religious school which meets on Sunday mornings has a registration of 179 children. In addition to these, we have the girls of the Post Consecration Class which meets regularly with their teachers for instruction — a group numbering 24 girls. Altogether, we have 456 who receive instruction in Jewish educational departments. This does not include the large number of children who attend our clubs who also get indirectly, a Jewish education-

al influence.

The above number is of children who actually study and get a Jewish education in various schools of our institution. We feel that the Center should be proud that it is preparing such an army of our youth to be the standard bearers of our faith and culture in the years to come.

ACKNOWLEDGMENTS OF GIFTS

We gratefully acknowledge receipt of the following gifts:

Library

Dr. I. H. Levinthal, Dr. M. Higger, Mr. Louis Parnes.

A group of valuable Yiddish books were presented to the library by Mr. and Mrs. Louis Zimmerman of 1315 Carroll Street in loving memory of

their departed son, Hyman E. Zimmerman.

CONGRATULATIONS

A double wedding, celebrating the marriage of Miss Blanche Fine, daughter of Mr. and Mrs. Isidor Fine, to Mrs. Jerome Schlang, and that of Mr. Leo Fine to Miss Florence Stark, daughter of Mr. and Mrs. Joseph Stark was held at the Center on Sunday, December 19th. We extend our heartiest congratulations and best wishes to the parents and the newlyweds.

Our sincerest congratulations are also extended to:

Mr. and Mrs. David Goodstein of 1338 Carroll St., on the occasion of the marriage of their son Laurence, to Miss Marjorie Hyman.

Mr. and Mrs. B. J. Kline of 1354 President St., upon the birth of a grand child to their children Mr. and Mrs. Jesse Josephson on December 17th.

Mr. and Mrs. Max Lovett of 1267 President St., to whose children, Dr. and Mrs. A. Sigmund Kramer, a son was born on December 17th.

Mr. and Mrs. Nathan Salwen of 135 Eastern Parkway upon the marriage of their daughter, Doris, to Mr. Solomon William Gross on Friday, December 17th.

CLUB NEWS

The Junior League held a very successful Thanksgiving dance, and is now planning another dance for Thursday evening, December 23rd. It is planned to hold one cultural meeting a month. The first such meeting consisted of a talk by Mr. Harry A. Harrison on "The Jew and the World."

The Center Club is planning an Operetta for the spring under the joint direction of Mr. M. Glazer and Mr. M. Balsam. This month's activities included a highly successful scavenger hunt and a college night.

The Maccabees and Vivalets held a very enjoyable Chanukah party on December 12th, attended by about 50 children. The program consisted of games, refreshments and Palestinian and social dancing. Children of members aged 13 and 14 are invited to join.

CENTER RESTAURANT

The restaurant department will be closed on Sundays, December 26th and January 2nd due to the holidays. The restaurant will reopen on January 9th at 12 noon.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Berkowitz, Nat
Mfg. ladies bags Married
Res. 9215 Ave. A.
Bus. 159 Madison Ave.
Proposed by M. A. Miller

Cohen, Sidney
Distiller Unmarried
Res. 159 Eastern Parkway
Bus. 247 Park Ave.
Proposed by Sidney Marcus

Engleman, Howard
Real Estate Unmarried
Res. 921 Montgomery St.
Bus. 370 Lexington Ave.
Proposed by Samuel Schoenfeld

Essen, Ben
Lawyer Married
Res. 1650 Ocean Ave.
Bus. 270 Broadway
Proposed by Joseph Tabor

Gabel, Murry
Teacher Unmarried
Res. 749 Eastern Parkway
Bus. James Madison H. S.
Proposed by Albert Witty and Phil Jacobs

Geller, Miss Sonia
Res. 1226 Lincoln Place

Glick, Morris
Dentist Married
Res. 590 E. 51st St.
Bus. 197 E. 56th St.
Proposed by Dr. D. H. Appelmor

Heller, Miss Joan A.
Res. 181 Clarkson Ave.

Joltin, Milton
Dresses Unmarried
Res. 1471 Sterling Place
Bus. 224 W. 35th St.
Proposed by Stephen S. Saltz and Barney Greenstein

Leff, Miss Mae
Res. 1479 Sterling Place
Proposed by Judith Hyde

Lembeck, John J.
Liquor store Unmarried
Res. 151 Pulaski St.
Bus. 6905 Third Ave.
Proposed by William Rosenberg

Levine, Seymour
Insurance Unmarried
Res. 619 Empire Blvd.
Bus. 12 Graham Ave.
Proposed by Charles M. Hiesiger

Levitt, Lew
Hosiery Married
Res. 239a Brooklyn Ave.
Bus. 53 Orchard St.

Proposed by Benj. J. Levitt and Joseph Goldberg

Lipp, Meyer
Milliner Married
Res. 844 Eastern Parkway
Bus. 34 W. 36th St.
Proposed by J. Korn

Meislin, Bennett
Buttons Unmarried
Res. 619 Lefferts Ave.
Bus. 270 W. 39th St.
Proposed by Louis Katz

Migdal, David
Mfg. cans Married
Res. 851 Eastern Parkway
Bus. 649 Kent Ave.
Proposed by Harry Zirinsky

Rubin, Sam
Baker Married
Res. 366 E. 55th St.
Bus. 649 Parkside Ave.
Proposed by Joseph Tabor

Singer, Max
Attorney Unmarried
Res. 1460 Carroll St.
Bus. 40 Wall St.
Proposed by Philip Singer

Squire, Max J.
Printing Married
Res. 797 Maple St.
Bus. 626 Driggs Ave.
Proposed by Harry Radutsky

Stutz, Albert
Banking Unmarried
Res. 556 Crown St.
Proposed by William Rosenberg

Sussman, Mack R.
Silk Unmarried
Res. 919 Linden Blvd.
Bus. 1412 Broadway
Proposed by Stephen Saltz and Barnett Greenstein

Tailofsky, Elie
Real Estate Married
Res. 669 Lefferts Ave.
Bus. 3091 Brighton 5th St.
Proposed by Reuben R. Krefetz

Ullman, Joseph
Attorney Unmarried
Res. 529 Montgomery St.
Bus. 551 Fifth Ave.
Proposed by William Rosenberg

The following have applied for re-instatement in the Brooklyn Jewish Center:

Albert, Joseph
Chain stores Married
Res. 57 Lincoln Road
Bus. 225 W. 34th St.
Proposed by Louis Albert

Barst, Haskell R.
Lawyer Married
Res. 225 Parkside Ave.
Bus. 50 Broad St.
Proposed by Ben Markowitz

Blumberg, Jack M.
Lumber Married
Res. 1367 President St.
Bus. 1825 Bath Ave.

Katlowitz, Abraham
Real Estate Married
Res. 541 Montgomery St.
Bus. 50 Court St.
Proposed by Hyman L. Brainson and Emanuel Greenberg

Strausberg, Solomon M.
Attorney Unmarried
Res. 385 Crown St.
Bus. 16 Court St.
Proposed by Samuel Strausberg

Weiner, Mrs. Esther
Res. 426 Eastern Parkway
Proposed by Max Weiner

EMANUEL GREENBERG,
Chairman Membership Committee

SABBATH SERVICES

Kindling of candles at 4:18 P.M.
Friday evening services at 4:15.
Sabbath morning services, Parsha Shemot will commence at 8:45.
Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 3 P. M.
Mincha services at 4:15 P. M.

DAILY SERVICES

Morning services at 7:00 and 8:00.
Mincha services at 4:15 P. M.

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(Continued from page 10)

It was the evolution of the Roman social structure which contributed to the feudal crystallization of society. This crystallization together with victorious Catholicism, forced the Jew out of society and into separate communities, not the assumed Jewish exclusiveness. In Lazare's book there are numerous examples of active Jewish participation in the communal life until excluded by special measures directed against them. Neither was this pretended "exclusiveness" the cause of the persecutions waged against the Jews. On the contrary, the persecutions of the dominant majorities forced upon the Jews a separate, crippling, choking life. Such is the case even in our own times in certain countries.

It was from Renan, too, that he took the interpretation of Judaism as a revolutionary conception of justice, as well as his judgment of the Talmud. It led Lazare to explain the participation of Jews in the revolutions of their native lands by the mystic influence of this Hebraic idea of justice. A far-fetched explanation indeed, since those Jews who participated in revolutions had severed every contact with Judaism and the Jewish community. It would have been much simpler to say that they were oppressed, that they wanted to be free, that they could not expect anything from the old *régime* and naturally joined the liberating movements.

Lazare's attitude towards the Talmud was a prejudiced one. As a student of history and religion he should have considered that every old religion had its period of scholasticism. Had he thought of some comparative analysis, he would never have found in the Talmud such mean and puerile debates as in the medieval European scholasticism.

The Germanic philosophy of *Nationalgeist*, fashionable in his days, but prostituted for the glorification of the Teutonic race, made Lazare endow the Jews with a double soul, both mystic and positive, tracing Spinoza to the first, and the greedy merchant and gold-seeker to the second. He was inclined to interpret most of the Jewish life and history by means of this metaphysical device, as though variety of characteristics was to be found among the Jews only and not in every human society.

But Lazare was not long under the spell of these fallacious ideas. Sobered

by his experiences, he had the courage to force himself from his prejudices, and radically change his views. He admitted that were he to rewrite his book on anti-Semitism, he would have changed many things. He confessed that he was naive in trusting certain assertions of the anti-Semites, that he was like Cephas in showing "shameful sentiments" by denying and rejecting the Jewish virtue of solidarity. He blames the Christians for the eternal seeking of gold and for its adoration, and finds that the Jew despises gold and when he gets it, loses it. He points out that Christians make a case against the Jews because of the "chosen people," idea, yet Christian theologians from Paul Orse in the fifth century to Bossuet, had made Palestine the center of the world. Christians talk about the Jews as if they were all one merchant or one barterer, and ignore the fact that the Jewish people is divided into classes, and that its poor are the most destitute among the civilized nations. It was the Christian persecutions which made the Jews gloomy and ironical, no longer the rabbis.

He justifies even the Jews' pride by saying that the Jew could not survive had he not found a refuge in pride of race.

His prognosis of anti-Semitism changed from an optimistic into a pessimistic one.

Anti-Semitism is no longer considered by him a passing phenomenon. The foundation of anti-Semitism is not the economic, but religious prejudice. The Jew will always be accused of having tormented Jesus. Anti-Semitism will therefore exist as long as Christianity will exist. Neither will the transformation of the Jew, nor even his baptism, relieve him of his "perennial sufferings."

History has shown that when a group of Jews accept baptism the problem remains. As for example, the Marranos, Cheutas, Frankists, etc. There is no solution for the problem of anti-Semitism, and we must not look for one. The Christian is unconsciously prejudiced against the Jew. The Jew is needed to bear the wrath of those who are oppressed. The Jew will always be a scapegoat. The hatred of the Jew comes from above, not from below, the people, who are thrown upon the Jew. But in spite of its permanence anti-Semitism must be fought, because it is the duty of any human being to defend himself if attacked. A Jew who dares not rise to

fight anti-Semitism becomes an abject being.

There is no proof that social changes will improve conditions for the Jews. He, Bernard Lazare, is working for those social changes, but he finds anti-Semitic tendencies in socialism too. There are anti-Semites among the founders of Socialism, and there are socialists of this kind in France and Austria, where the idea is taking root that socialism must be anti-Semitic to exist.

Lazare intended to outline his views on political and social solutions of the Jewish problems in his *Fumier de Job*, but his thought, as his life, was interrupted by his untimely death. Nevertheless in *Le Fumier de Job*, in an article on *Nationalisme et Émancipation* and in his classic speech *Le Nationalisme juif*, delivered in Paris to a group of Russian-Jewish students, his ideas were clearly expressed. With his usual independence of thought and courage he claims the right of nationality and statehood for the Jewish people at a time when among the socialists of Jewish descent something like a socialistic Medievalism is prevailing and assimilation is indisputably considered as the *ultimo ratio* of progress.

His ideas are now positive and constructive: those who consider the problems of Jewish life must take the only logical viewpoint—the Jewish. It is necessary to exalt the Jew to live for himself, to be himself. It is necessary to Judaize the Jew, not to Christianize Judaism.

Assimilation is a hybrid doctrine (*théorie bâtarde*). It advises Jews to abandon all their individual and moral traits and to be distinguished only by rituals and the physical sign of circumcision. The assimilated Jew, who has rejected Jewish education, and ignores Jewish history has created for himself a vacuum which he cannot fill. He can assimilate the history, literature, philosophy of the country of his citizenship, but what he assimilates can not profoundly move him. In the Christian society the Jew can only assimilate. He will become creative only when he will draw inspiration from Jewish sources.

Emancipation is not assimilation. Emancipation is necessary, but not assimilation, which is disguised slavery. Nationalism is integral, total emancipation. Emancipation is the preface to nationalization. True liberty is auto-

(Continued on next page)

my, the right to progress without constraint. Nationalism is the expression of collective liberty. Nationality is the environment in which the individual can develop and expand perfectly.

Oppression prevents the Jews from giving all they have in them. A large part of their force is wasted in the preservation of their powers of development without however being able to effect that development. There is a danger that the constant fight and struggle against anti-Semitism may exhaust the Jewish minority. For a Jew nationalism means: "I want to be a fully free man, I want to enjoy the sunshine, I want to have my right of human dignity, I want to escape oppression, outrage, the scorn which the world desires to hang on me."

Lazare's definition of nationality is a spiritual one. For him it is a product of history, traditions, customs and feelings belonging to a particular group and expressing itself in fraternity.

A free nation is one which can progress materially, intellectually, without external obstacles to its development. The Jews are a nation. Those who are afraid that the idea of a Jewish nationality will increase the hostility against the Jews, forget that the French Jews have always affirmed their French nationality, yet for eighteen years (this was written by Lazare in 1899) the fury against them has been increasing. No matter what they do, they will always be considered as different individuals forming at least a separate social group.

Nationalism is not in contradiction with internationalism. Internationalism means the establishment of a bond of fraternity among nations. The abolition of the present economic political constitution does not mean the amalgamation of all the inhabitants of the globe. Internationalism will be established only when human groups will have conquered their autonomy. Variety is necessary for humanity.

The Jews are no different from other nationalities. The hope to be "next year in Jerusalem" means that they wish to be in a country of liberty, that they wish to be human beings, that they wish to be able to live in the sunshine which is for all except for themselves. By their own power they will free themselves. There is no other salvation except the one the Jews will find in themselves. The Jews must get a land and before they get it they must have their rights. The liberation will

be achieved when "this nation without territory, which is the Jewish nation, will have its land and will, without interference, develop it."

The rejection of his previous negative philosophy makes Lazare now appreciate and admire the traits which he formerly criticized. He now bitterly censures those Jews who reject Jewish solidarity. He glorifies this solidarity as a great Jewish virtue which will supersede the competition of the present society.

Lazare did not limit himself to the fight against anti-Semitism and to win for the Jews emancipation. He realized also the great permanent values of Judaism, and was adamant in his conviction that these values were instrumental in the progress of humanity towards a world more just and more free. With regret one must gather together the fragmentary but lucid remarks which Lazare himself was prevented from developing into a finished ideology. These are his thoughts: The Jewish spirit is joy, optimism and love of life. Spinoza's thought that wisdom is meditation on life and not on death is profoundly Jewish. The idea of death saddens the Jew. He fears death as the only chastisement existing for him: the cessation of life, which he loves. The punishment is premature death and not the death of a patriarch who aspires to rest after innumerable days. For the Jew there is no punishment after death. Death punishes and finishes the sin. Neither the Bible nor the Talmud know of Hell, nor does Israel have the cult of the souls, the idea of redemption.

The Jew has not the idea of sin, but of sins—infringements upon the divine law that generate evil. The Bible considers man free to choose between good and evil. It does not consider that man is in a permanent state of culpability. On the contrary, his in-born evil inclination is an extenuating circumstance. The problem of evil is that of justice; not a metaphysical, but an ethical problem (Job.)

His appreciation of the Talmud is now different. The Talmud is no longer an anti-social book. Talmudism vivified Israel. Without its free discussion, Judaism would have been mummified, like Caraimism. The Jew is not impeded in his free thinking. He is not more intelligent, but is more advanced by his free mind. The Jew has several thousand years of civilization and centuries of literacy and reading. The Jew admits only one authority,

the scholar. His religion is without dogmas, with only one fundamental belief in God. It does not oppress the mind and leaves more liberty than the dogmatic religion. The Jew is liberated because he has no priests. There is only one danger in national restoration, that it might also restore the priest. The Jew has always separated religion from science. He does not find it necessary to escape religion in order to devote himself to science. Every Jew is a thinker, he has his sociology and his metaphysics. The Jew is a freeman in a society of slaves, but if he is a moral freeman, he is a social slave. The Jew is a "serf of God," and thus he is not a serf of men. The tenacious hope for the Messiah is the tenacious desire for happiness and reconquered liberty. In the Jewish soul there is conciliation of individual and collective interests. The feeling of continuity replaces in the Jew that of immortality. The Jew is an individualist, but has acquired the virtue of solidarity. It would be a great misfortune if Judaism merged with Christianity. The great problem is to prevent the Jew from being Christianized. A Christianized Jew is ripe for reaction. To be dissolved means to fail intellectually.

Lazare believed that "in being Jewish one has less difficulty to be a man. That is why it is necessary to remain Jewish."

* * *

Bernard Lazare merged his life with the greatness of his country, with the disinherited Jewish people, and with suffering humanity. He fought evil and those who lived by evil. By his devotion to truth and justice he added to the good in the world—the only title to immortality. It was tragic that his life was so short, but by living as he did he became part of the great, vast drama of Jewish history.

A perfect Frenchman, alien to the Jewish masses, he was profoundly affected and moved when he realized the tragic position of the Jewish people. Peguy said that Lazare was carrying the whole race on his shoulders. Opening a newspaper he looked for every line mentioning Jews. His mind was everywhere where Jews were abused or persecuted. In the end he looked upon the world through the eyes, philosophy and experience of a Jew. As a Jew, he stood erect, with dignified courage, without a shadow of apology. As a positivist and anarchist,

(Continued on page 19)

he never lowered himself to vulgar materialism nor to anti-social individualism. He respected the spiritual and justified or appraised social institutions by their spiritual value.

He was free from that radical fanaticism which chains freedom in dogmas and today prohibits to the liberated Russian Jew the Hebrew language, the study of the Bible, the Jewish spiritual lore, and persecutes Zionism and ridiculizes and covers with contempt the Jewish worship.

Liberty and justice were organic parts of his being. He recognized and claimed them for his most disliked opponents. He was sincere, direct, independent in his thought and action, uncompromisingly honest, and was accordingly forced into loneliness and poverty. But he remained during his whole life a man free in mind and spirit. Nordau called him the "good Bernard Lazare." He was really good and energetic at the same time. He spoke courteously in a moderate voice. He could make the most scathing criticism with an extraordinary composure, in spite of his Southern birth and exuberant nature. No one reading his works would have thought that such a passionate writer as Lazare had so much self-control in real life. It came probably from his profound belief in the righteousness of his cause, from his undeceived outlook on life. His face was illuminated by kind eyes, reflecting his quiet manly determination. He had experienced much of bitterness, ingratitude, but he was not personally embittered; his goodness was too profound and enlightened to recede before disappointment.

Bedridden for several months by a cruel disease, he was reduced to a skeleton, but his mind still worked on the problems of the Jewish people. Invited at that time to sign a protest against the Turkish Sultan because of the persecution of the Armenians, he agreed on condition that a protest against the Roumanian king be added, saying that Roumania did not treat Jews better than the sultan his Armenians. He also planned a diplomatic action in favor of the Roumanian Jews. The Kishenev pogrom, staged by the infamous von Plehwe, came when he was already ill. He attempted to dictate a commentary upon it but he had not the strength to finish it.

He died when he was thirty-nine years old.

He pledged himself in his *Fumier*

CONTRIBUTIONS TO THE KOL NIDRE APPEAL

Our heartiest thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre Services:

Fine, Mr. & Mrs. I. Weisberg, S. S.
Yanowitz, Herman

Kline, Benj. J.

Aaron, Hyman
Bernard, Louis W.
Brenner, Louis
Brenner, Phillip
Cohen, Julius
Dlugasch, Morris
Fein, Hyman
Gabriel, Barnett
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Schlesinger, L. H.
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Schwartz, N. T.
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Zirn, A. H.
Kreisberg, R.
Perfett, M.
Greenberg, A.

An additional list of contributors to the Kol Nidre appeal will be published at an early date.

de Job: "I shall have the courage to reveal the wounds of my people and heal them too." He exposed the wounds but he could not heal them. Had he lived up to our times, he would have seen wounds worse than he had witnessed and foresaw. He would have had to reconcile himself with the fact that perennial sufferings are the lot of the eternal people. Per-

haps his fate is that of all our prophets. Yet we love our prophets. One of the rich Jews, whom he judged so severely, defrayed the expenses of his last illness, for he died penniless. Another financed the erection of the monument to him in his native city. But the *camelots du roi* waged a pogrom against his statue: they broke it into pieces.

JEWISH NEWS IN REVIEW

(Continued from page 13)

The situation of the 40,000 Jews in Brazil is more and more becoming a matter of grave concern. Attacks on the Jews, first begun by the Fascist papers in that country, have been taken up by other papers as well. The government itself has been manifesting an attitude which is disturbing. Jews have been denied permits to bring in relatives from other countries. Influential military leaders have assailed the Jews as being Communists, and have charged that the purpose of Zionism is the domination of the world. Fearing that they would lay themselves upon to a charge of being Communist-minded if they defended the Jews, liberal publications in that country have hesitated to raise their voice on behalf of the Jews.

* * *

Despite the expression by leaders in the Mexican government of friendly sentiments toward the Jews, anti-Semitism in Mexico is making much headway there. Describing the agitation against the Jews as "the work of discredited politicians and fascists," Senor Navarra, private secretary to President Cardenas and spokesman of the Government National Revolutionary Party, said that he was aware of the valuable Jewish contribution to national industry, and that the Jews had nothing to fear. At present, however, the government is considering the passage of an immigration act which will reduce considerably the numbers of Jews eligible to enter the country. Extensive efforts have been made by anti-Semitic groups to prohibit Jewish immigration. The National Federation of Market Traders, which has been organized to carry on anti-alien activities, has charged the Jews with being "undesirable elements." In the vicious and false propaganda which Mexican Jew-baiters have been disseminating are seen the hand and influence of the German Nazi agents.

* * *

Contrasted with the uneasiness of the Jews in most countries in South America is the feeling of the Jews in Uruguay. Recently, 8,000 Jews attended an imposing public meeting in Montevideo to express their gratitude to President Dr. Gabriel Terra for the friendly treatment accorded the Jews

in that country. The meeting was addressed by the Minister of the Interior, who thanked the Jewish population in the name of the President.

* * *

The notorious Jew-baiter, Julius Streicher, visited Danzig recently and endeavored to instigate anti-Jewish boycotting. While there he also recommended the local adoption of the Nuremburg anti-Jewish laws.

His paper, *Der Stuermer*, recently contained a vicious denunciation of Bishop William T. Manning, of this City, for having protested against the anti-Semitic utterances in that paper. Characterizing this denunciation "as a compliment," Bishop Manning said, however, that "the state of mind which it revealed in the Nazi leaders is tragic. For the sake of the German people and of all concerned, we must hope that these leaders will soon come to their senses." Bishop Manning's protest which inspired *Der Stuermer's* denunciation was a statement he made at a meeting of the National Committee for Religion and Welfare Recovery. It follows in part: "In our land, or in any other land, any man who is anti-Jewish in his acts or feeling is at the same moment anti-Christian. Such a spirit is contrary to the spirit of God and to all that is high and noble and true in men."

ORMSBY-GORE'S DEFENCE
OF PARTITION*(Continued from page 6)*

their civilization in Palestine once again, it had something of real constructive value to the world, and that the Jews in their old home would again produce, as they did in the past, and release great spiritual forces. That is what has attracted the British people to that side of it. Since then there has been this desire to help the Jews from oppression into freedom. That is one side of the British outlook on this question, and in this you must take a long view, not what is the immediate view of a particular government, for we are not a dictator country, we are dependent upon the currents—I hope we shall continue to be—of public opinion. Equally, on the other side, in Great Britain, and never more than today, is the sentiment which you see operating in Africa and other native countries of the British Empire —

namely, the feeling for the rights of the indigenous native population and for the safe-guarding of those rights.

It is inevitable, if the only course is Palestine is a course of repression or leading to self-government or conciliation defensible on the basis of liberal democracy, that that policy is bound to grow more and more unpopular among the people of Britain, and that will not help the Jews. I sincerely believe that at this moment there is a real desire on the part of the British people for some radical solution to be found in Palestine and that they do believe, though they may criticize the details, that the most hopeful solution is partition.

May I put this further point before the Commission? One of the things we have to consider and answer in our own minds in this question. From the point of view of the Jews—not merely of the Zionists who, since the beginning of the Zionist movement by Herzl, have hoped for a Jewish State—and facing the facts in the world as a whole today, is it likely that it will be possible to accommodate more Jewish refugees in Palestine—and not only in Palestine but even in the neighboring Arab lands—on a basis of partition or on the basis of the continuation of the present mandate?

I believe that on the basis of partition and the establishment of a Jewish State, small as that is, it will be possible to find accommodation for far more refugees than by a continuation of the present mandatory regime. For under that regime every move to introduce more refugees will be met with resistance on the part of the Arabs. On the other hand, if a Jewish State is set up under a Jewish Government, which I believe would be a good and tolerant Government, it will, if the Arabs and the rest of the country are granted independent freedom, be easier to induce the Arabs to allow Jews even to enter their areas. I believe that, if this question is once settled in a clear and definite manner, the relations between the Arabs and the Jews will begin to improve. I am therefore quite satisfied in my own mind that, looking at the Palestine question as a possible solution to the world Jewish problem, there is more hope for the Jew in partition than by a continuation of the system in operation during the last few years.



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Rabbi SOLOMON GOLDMAN
(Chicago)
Prof. ALBERT BRANDT

EXPRESSION OF CONDOLENCE

We extend our sincere regrets to the following:

Messrs. Israel and Morris Kramer upon the death of their mother, Miriam Kramer, on December 21st.

Mrs. Samuel Gorschen and Mrs. Isadore H. Sackadorf who lost their brother, William Trokie, on December 18th.

PHYSICAL TRAINING COMMITTEE

An important meeting of the Physical Training Committee will be held on Sunday morning, December 26th, at 10:30 o'clock. All members of the committee are urged to attend.

GYM SCHEDULE

The Gymnasium and Baths Department will be closed on Saturday evening, January 1st.

HEBREW IN NEW YORK HIGH SCHOOLS

(Continued from page 4)

white haired veteran Dr. Samson Benderly and his young aide, Judah Lap-

son. And at Thomas Jefferson we have Dr. Elias Lieberman, distinguished poet and educator, who has love for and understanding of the Hebrew culture. He was the first Principal to go to the Superintendent of Schools and request that Hebrew be introduced. Under his guiding hand the Hebrew department at Jefferson has grown to be the largest in the city, numbering nineteen classes with almost six hundred students.

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